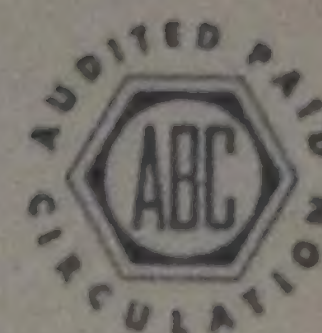




CALVINIST-CONTACT

CHRISTIAN WEEKLY



Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont. • Authorized as Second Class Mail, P.O. Department Ottawa, Ont., and for payment in cash. Postage paid at Hamilton.

NEWLY OPENED DOORS

Where?

It is Pentecost Sunday, somewhere high in the mountains of Java.

People arrive on foot from every direction. Others come in by truck.

This is a very special Sunday. The sermon cannot be too long.

When the missionary pastor concludes his sermon, his old Javanese colleague arises to read the baptism form. Then he walks up and down through the rows, asking the questions. And, "In the name of the Father and the Son and the Holy Spirit," he baptizes them. Old people, young people and children, entire families, 90 in all.

A choir sings. The people applaud. Why not? Where the presence of the Holy Spirit is so evident there is reason to applaud. Then the people file out, to make room for others.

This time it is the missionary pastor who reads the form, moves up and down through the rows, asks the questions and baptizes. Another 88.

Finally his young Javanese colleague takes his turn. He goes through it all again. 108 more.

And that day there were added to them 286.

That service lasted all of four hours. It was great.

But it is only part of a movement that stretches out far beyond this small desa. All over Indonesia, East Java and West, Sumatra, Borneo, Celebes, West Irian and Sumba and many other islands, this same thing is repeated over and over again. By the thousands, people suddenly turn to the church, to Jesus Christ. Estimates as to how many have since 1965 become Christian vary, from one quarter million to a half million people.

Whose?

What is this? Who opened these doors? What has happened?

The first answer is a simple one. God has just answered, in a rather astonishing way, the prayers of those who remembered Indonesia. This is the work of the Holy Spirit. What else?

But the Holy Spirit has made use of subtle means of course.

It began long ago. During the last World War and even before. All missionaries were imprisoned in concentration camps. They worried about what would happen to the young churches they had to leave behind. Surprisingly these churches grew strong when they were challenged to stand on their own feet.

They became indigenous, Indonesian churches, rather than associated with colonialism. Therefore when God created a vacuum, when a need developed, the people felt they could trust the church, and turn to her for help.

The Holy Spirit used Sukarno too. For whatever evil he may have been responsible, he did insist that there be freedom of religion. Now Indonesia is Mohammedan for more than 80%. And no more than 10% is Christian. In every other country that is predominantly Mohammedan, there is no religious freedom, but here there was. And when the day of open doors came, when the people began looking, the church was able and ready to move.

The Holy Spirit used the com-

munist too. They had been tolerated by the people in the belief that Indonesian communists were different, more peaceable than others. And in the belief that they helped to keep the balance with the Mohammedans.

But in the fall of 1965 the communists were ready to strike, and bloodily. They intended not only to grab for power, but at the same time to kill all the religious leaders. The shock which the people suffered, after this became known, sent them searching for something that they could cling to.

The Holy Spirit used the Mohammedans and other non-Christians. Their response to this terrible threat to which they had so suddenly and rudely awakened was fanatic and violent. Mass murder, a bloodbath was their answer.

One writes that the communists received sevenfold if not seventyfold for their crimes. This too, shocked the people. They knew that the answer, that peace could not be expected in the future from those who had nothing to offer but the demand of an eye for an eye.

The Holy Spirit used the Islam in other ways. It felt suddenly threatened. And its answer was force. The Muslims tried to force at gunpoint others into accepting their religion. But God was ready for them. Since Sukarno had enforced freedom of religion, people rebelled against such force. And further turned away, not only from communism but also from Mohammedanism. They found that in Mohammedanism there was no freedom and no forgiveness, and no peace, and no security. So they turned elsewhere.

And finally the Holy Spirit used the church. She too responded swiftly, but also differently. She denounced the dastardly plans of the communists in no uncertain terms. But she refused to fan the flames of hatred and violence. Instead she called for self examination. Had the church perhaps failed in the past? Did she share in the guilt of these terrible things? And she called for use of the Christian weapons in that day of need. The weapons of love and humility and the gospel of salvation.

And this was so different, so new, so fresh, this was so much like balm on their wounds, that thousands upon thousands knew of nothing better but to turn to the



The Indonesian population is compiled of different nations. This photo shows a sampling of the people, which the Canadian Home Bible League wishes to reach.

Toradja village on Sulawesi (Celebes). The Rev. G. H. Polman of the Niagara Falls Christian Reformed Church served here as a missionary for the "Christelijke Gereformeerde Kerken" in Holland.



The Rande Dance (Tari Bali Rande). The Canadian Home Bible League sponsors Indonesian programs in several churches in Ontario (later in the Western provinces), showing the film "The Three Brothers." This film produced by the Indonesian government, gives a beautiful account of the rich cultural heritage of the Indonesian people.

From left to right: Mr. John Vander Boom, Director of the Canadian Home Bible League, Dr. Soetjipto Wirowidjojo from Salatiga, Mr. W. H. Siregar from Djakarta, and Rev. S. Budipranoto from Semarang.



Church and her Lord for the help they so badly needed.

their little faith grows strong and deep.

Now What?

What has all this done to Indonesia?

Out of all this turmoil comes a nation with great religious needs. Or, to put it positively, with many possibilities, open doors, doors newly opened.

There is, naturally, a great financial need. Churches large enough, with adequate facilities for approximately one million are much too small for 1½ million believers.

More important is the need for workers. The fields are white, but the workers altogether too few. They need evangelists, well trained men who can further deepen the faith of the many new converts. So many of them. One for every two original members.

For after the first step comes the second. Receiving new converts is one thing. But keeping them is another. That can only be done, if

And the Indonesian church needs the support of all Christians, especially the support of prayer.

For even though Indonesia is Mohammedan for more than 80%, still their fear and anger has been aroused. They have vowed to put a stop to this Christian threat, like they put a stop to the communist threat. Bloodily, if that is necessary.

They are concerned about the newly evident vitality of Christians. And they want to retaliate. They are determined to get all the political power in their hands. To make Indonesia a Mohammedan nation. And violence has already erupted. Pray for our fellow Christians in Indonesia, especially the new ones.

They also need the encouragement of fellow believers all over the world.

Dr. P. G. Schrottenboer, Secretary of the Reformed Ecumenical Synod, after a recent visit to the country, expressed how deeply impressed he was with the recent gains of the church. But more deeply was he impressed with the potential there, with the possibilities, with the open doors. The churches must go on. They can't sit still. Their responsibility is great.

But you need at least the Bible for that. And that is another need. There are by no means enough Bibles to supply those Christians who need one, let alone Bibles to hand out in evangelistic outreach.

There are even churches where no more than one elder owns a copy of the Bible.

Anything We Can Do?

Of course, every Christian wants to be involved, if he can, where the Holy Spirit is so clearly at work.

Last summer, at the Reformed Ecumenical Synod, in the Netherlands, Mr. John Vander Boom, director of the Canadian Home Bible League, spoke with Indonesian pastors. Together they laid the plans for printing and shipment of many Bibles and scripture portions.

And now 100,000 scripture portions have already been printed on Java. 3,000 English scripture portions have been shipped from Chicago, plus 1,000 new testaments, for the use of high school students. And other portions are being prepared.

Why don't we make this a gift from our churches in Canada to the churches in Indonesia? They ask for the Bible. They want the Word of God. Can we affluent Canadians say: No?

March 23 will be Indonesian Sunday in most of our churches. An offering will then be received for Bibles for Indonesia. Perhaps you will then remember these facts and needs, as you prepare to give.

There is little time for hesitation. God has shaken up a nation. Hands are stretched out, ready to receive the life-giving Word.

God gave us the Canadian Home Bible League, which can fill these empty hands with maximum efficiency and at minimum cost.

God has given us increasing prosperity, so that we are able to share, should we wish.

Why hesitate any longer then? While the doors are still open!

Jack Quartel.

SALEM CHRISTIAN SANITARIUM ASS.

On January 25th, 1969 the board of the "Salem" Christian Sanitarium Association Inc. met again in Stoney Creek. As usual we had a good meeting. Gladdened with the generosity of our people during 1968, a spirit of gratitude dominated our discussions. The following points may be of interest for the readers:

Financial Report

A financial statement for the full year of 1968 showed a healthy development. The income of membership, collections and donations amounted to \$48,979.46, income from investment was \$3,503.82 and the total disbursements amounted to \$10,486.76. The net-revenue was \$42,196.52 and the net-worth of the association amounted to \$188,326.00 per December 31, 1968. The board will ask the approval of this report on the annual membership meeting.

Out-Patient Clinic

The course of things proves to be satisfying. However the work and exertion done by Dr. Helen Rogers is quite tiresome for her in Stoney Creek. As usual we had a good meeting. Gladdened with the generosity of our people during 1968, a spirit of gratitude dominated our discussions. The following points may be of interest for the readers:

Christian Counselling Services

This is an interdenominational agency in Toronto organized by Evangelical Christians with the purpose to counsel and assist persons with spiritual, psychological and social problems.

The program at present comprises:

- a. Direct services: marriage counselling, parent-child counselling, premarital counselling, one therapy group
- b. Consulting service to Missionary organizations: assessment of candidates, Marriage preparation courses for churches
- c. Teaching of elementary counselling to ministers.

The work is done by one full-time

and several part-time workers, who are all professionals: a psychologist, social workers, a lawyer, a minister and a doctor.

The role of the Christian faith in the counselling is discussed in staff meetings.

This brief outline shows that this organization is quite close to our work and for this reason our chairman Dr. A. Vandermaas together with Dr. J. J. Van Leeuwen (member of our Medical Advisory Committee) had a meeting with board members of the C.C.S. on December 14, 1968. During this meeting it was felt that co-operation of "Salem" with the C.C.S. could be desirable. After some discussion our board decided accordingly, that if the C.C.S. should be willing to co-operate, a committee will be appointed to discuss with them ways and means to come to a closer liaison.

Ontario Association for Exceptional Children

Dr. A. Vandermaas reported that due to our support and an advertisement in "Calvinist-Contact" two children from our circles benefited from the Summer camp organized by this association. Moreover there were four counsellors from our circles, whose work was much appreciated.

Report Public Relations

The secretary reported that 2000 letters were mailed to "members" who did not pay their contribution since 1967 as well as to new prospective members. Moreover during December 1968 all the contact-men received the information for their respective districts.

Annual Meeting

Since Dr. Helen Rogers is not able to speak at our annual meeting on March 29, 1969 in the Rehoboth Christian Reformed Church of Toronto, the Rev. Michael De Vries of Toronto is willing to take her place. His topic will be "The Christian Message and Mental Health."

Moreover, this time there will be a fellowship supper after the meeting, so that our members in this way become more acquainted together.

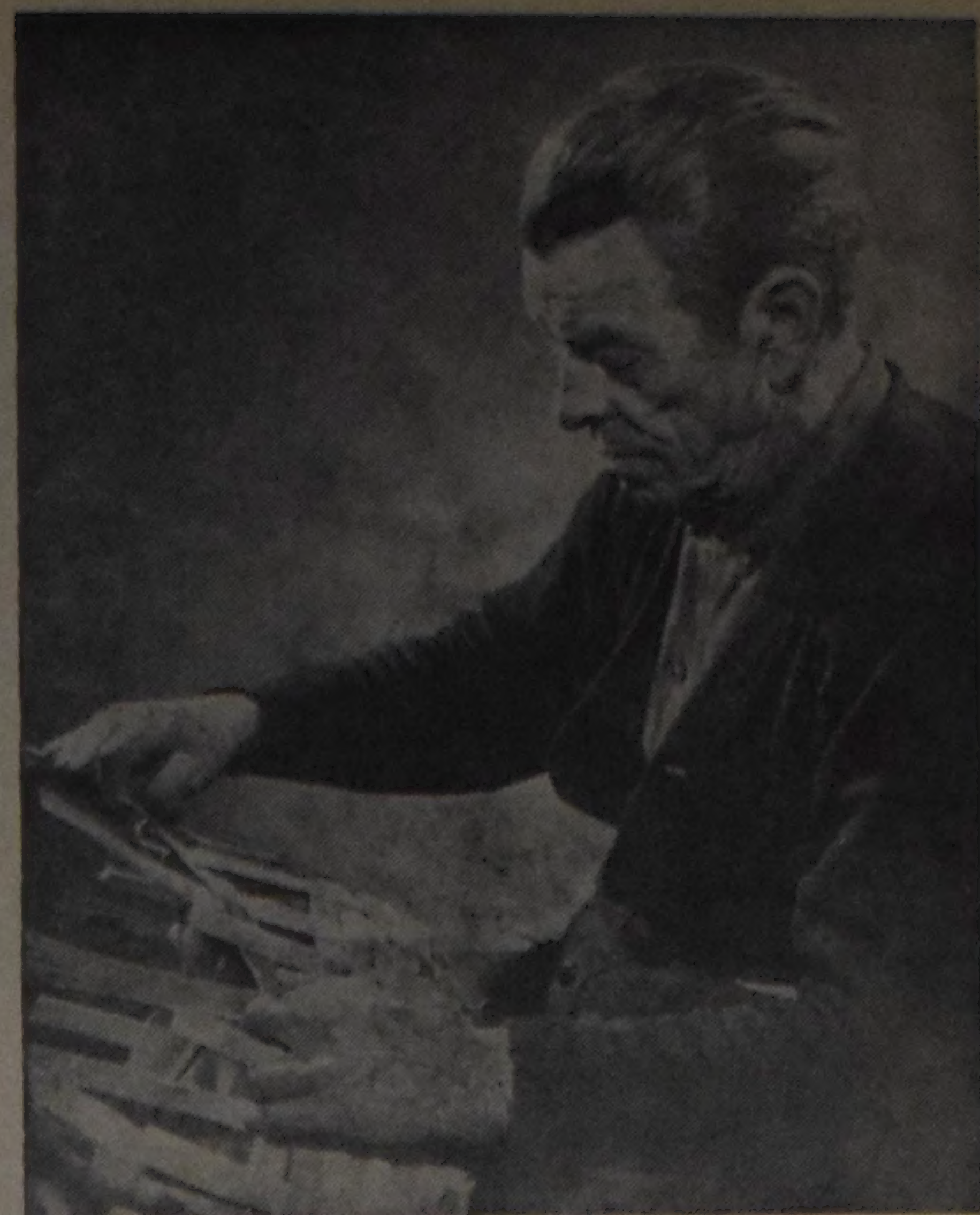
We hope and expect that many people may find their way to Toronto that Saturday. The Rehoboth Christian Reformed Church is located: 800 Burnhamthorpe Road, which road has an exit on Highway 27, between the Q.E.W. and Highway 401. Take Burnhamthorpe Road West and you will see the church within a few minutes driving.

Miscellaneous

The Rev. J. W. Vandenberg of the Reformed Church of Guelph was welcomed especially, being for the first time present as a boardmember.

Our president, Dr. A. Vandermaas, will contribute regularly to the bi-monthly Diaconal Information Letter of the All Ontario Diaconal Conference.

Casper C. Vanderiet, Reporter



EENS PER JAAR WORDT DE THANS 65-JARIGE PETER PAUL, lid van de Maliseetstam, door het National Museum of Canada uitgenodigd tot een bezoek. En reeds sedert 1930 heeft hij steeds weer aan deze uitnodiging gehoor gegeven en ieder jaar opnieuw de reis ondernomen, om Dr. Gordon Day bij te staan met het documenteren van de geschiedenis van zijn volk, dat in de Upper St. John River Valley in New Brunswick woont. Daar Peter Paul's ouders kort na zijn geboorte overleden, werd hij opgevoed door zijn grootouders, die, nog onberoerd door de invloed der blanken, hem de taal, levensgewoonten en folklore van de Maliseetstam bijbrachten. En ook na de voleindiging van zijn dienstjaren bij de RCMP is hij weer naar zijn eigen mensen teruggekeerd. Omdat de kinderen van zijn stam in Woodstock op school gaan en daardoor snel verengelsen en ook de ouders steeds meer schijnen te assimileren, is Peter Paul vastbesloten, zoveel hij maar weet betreffende de geschiedenis en levensgewoonten van zijn stam voor het nageslacht vast te leggen. En hij weet zo veel, dat het Museum maar al te graag luistert.

(Photo by Mike Saunders)

DATUM CENTRALE

- March 14 "Cavalcade of Song". Choral concert presented by the choirs of Calvin Christian School, at Westmount Secondary School Auditorium, Hamilton, Ont. Admission free.
- March 14 Indonesian Evening, Sound & Colour Film "The Three Brothers". Speaker: Mr. J. Vanderboom, in the Grimsby Christian Ref. Church.
- March 15 - April 27 Rembrandt Tentoonstelling, Art Gallery, Toronto, 17 Dundas St. W.
- March 15, 22 "Youth in" in the Christian Educational Centre, 521 West 5th Street. Games and refreshments available. Bring your own records. At 8.00 P.M.
- March 17 Montreal Chr. Ref. Church. Indonesian Program. Canadian Home Bible League.
- March 18 Ottawa Calvary Chr. Ref. Church. Indonesian Program, Canadian Home Bible League.
- March 19 Ottawa Calvin Chr. Ref. Church. Indonesian Program, Canadian Home Bible League.
- March 20 Cornwall Chr. Ref. Church. Indonesian Program, Canadian Home Bible League.
- March 21 Fryske Joun in Sarnia, Knights of Columbus Hall.
- March 22 Winter Holiday. Special Children's Film Matinee in the Christian Educational Centre, 521 West 5th Street, Hamilton at 2.30 P.M.
- March 27 Hat Show and Sale, sponsored by the Women's Guild of HDCHS, in the Christian High School in Hamilton, Ont. Proceeds for Chr. High School.
- March 29 Toronto: Annual Meeting SALEM. Speaker Dr. Rev. M. De Vries.
- March 29 Spring Banquet Christian Action Foundation, in the Christian Educational Centre, 521 West 5th Street, Hamilton.
- April 7 Belleville Chr. Ref. Church. Indonesian Program. Canadian Home Bible League.
- April 8 Peterborough Chr. Ref. Church. Indonesian Program. Canadian Home Bible League.
- April 9 Lindsay Chr. Ref. Church. Indonesian Program. Canadian Home Bible League.
- April 10 Bowmanville Chr. Ref. Church. Indonesian Program. Canadian Home Bible League.
- April 11 Netherlands Night (Rembrandt Tentoonstelling), Art Gallery, Toronto, 317 Dundas St. W.
- April 12 Trenton Chr. Ref. Church. Indonesian Program. Canadian Home Bible League.
- April 12 Classis Hamilton Diaconal Conference, Burlington Chr. Ref. Church. Speaker: Rev. K. Hart of Ingersoll.
- April 14 "Christian's attitude towards his responsibility in the Word", Dr. Stanford Reid. Christian Education Centre, Hamilton. Sponsored by the CTUC.
- April 19 Semi-annual General Spring Meeting of the Ontario Alliance of Chr. Schools. Rehoboth Chr. Ref. Church Etobicoke, Toronto (West).
- April 25 Compendium on "The Christian's Place in Canadian Politics" with Colin D. Gibson Esq., Member of Parliament and John R. Smith, Member of Ontario Provincial Parliament. Moderator Mr. John Vanderwoerd of Burlington. Sponsored by the Chr. Action Foundation in the Christian Education Centre, 521 West 5th Street, Hamilton, Ont.
- April 26 Toronto: National Convention of the CLAC. Speakers: Rev. Leslie K. Tarr, topic "Get with it!", and Dr. Arnold De Graaf, topic "Get the Word!".
- May 3 Bazaar sponsored by the Women's Guild of HDCHS in the Christian High School in Hamilton, Ont. 2 p.m. Proceeds for debt reduction High School.
- July 1 - August 8 The 1969 Summer School sponsored by the Ontario Alliance of Christian Schools will be held in the Hamilton District Christian High School.
- July 2-Aug. 8 Christian Education Summer School in British Columbia, in Richmond, B.C. Lecturers Dr. G. Spykman and Dr. H. E. Runner.

De meeste van deze samenkomsten zijn geadverteerd in ons blad. Wij verwijzen naar die advertenties voor verdere bijzonderheden.

Church Announcements

CHR. REF. CHURCH

Called:

- to Terrace, B.C., Rev. P. Breedveld of Bloomfield, Ont.
- to New Glasgow, N.S. (Truro, N.S. calling church), Rev. J. De Pater of Holland Marsh, Ont.
- to Kentville, N.S., Rev. L. Mulder of Burlington, Ont.

Declined:

- Haney, B.C., Rev. Peter Sluys of Rocky Mountain House, Alta.
- Saskatoon, Sask., Rev. P. Breedveld of Bloomfield, Ont.
- New Glasgow, N.S., Rev. J. De Pater of Holland Marsh, Ont.

THE EVANGELICAL FELLOWSHIP OF CANADA

On February 19th and 20th, Classis British Columbia of the Christian Reformed Church met in regular sessions. As suggested by the Terrace, B.C. Christian Reformed Church, Rev. John D. Tangelder of Vernon, B.C. was appointed as observer for Classis B.C. to the Annual Meeting of the Evangelical Fellowship of Canada at Toronto on March 5th and 6th. Dr. Joel Nederhood was the main speaker. Rev. Tangelder will send a report to all the churches of the Classis. Affiliation with the Evangelical Fellowship of Canada will strongly be considered at the next meeting of the Classis.

ROCK OR SAND

Amidst the rubble here I stand,
Recovering from life's latest knock,
Perplexed and sore annoyed.
Why did it all have thus to end:
The prosperity I so enjoyed,
My dreams, in one fell swoop destroyed!

But then I realize with a shock:
My life's house was built on sand.
Could it be that the Lord has willed
That henceforth I should learn to build
My house upon the solid Rock?

Dina Boulogne

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Lucas Koops manager

Herman Koops manager

WIJ LAZEN VOOR U

IK KOOS JEZUS CHRISTUS, door Tian Thuyen.

Het getuigenis van een Vietnamees.

Uitgave van T. Wever, Franeker, Holland.

Dit kleine boekje van amper 60 bladzijden bevat een ontroerende bekeeringsgeschiedenis. Zeg nu niet terstond dat u niet geïnteresseerd bent in zulke lectuur, want dit geval ligt wel wat anders. Hier lezen we van een diep ingrijpende religieuze ontmoeting tussen Oost en West. Ongetwijfeld komt u ook diep onder de indruk als ge voor uw ogen getekend ziet hoe Gods genade in Jezus Christus deze Oosterse mens met zijn Oosterse denkbeelden greep en met haar heil vervulde. Van een volstrekt overtuigde vijand niet alleen een vriend, maar een enthousiast discipel en nog sterker, ook een volledig toegewijde dienstknecht van

Christus worden — niet minder dan deze geweldige omkeer wordt in dit getuigenis door een Vietnamees beschreven. Als gelovig lezer leest ge die diepgaande overgang in ademloze spanning mee, zichten beschaamd maakt".

Vanzelf zeggen we het de Schrift na dat Gods genade door letterlijk ring. Ik meen evenwel dat er nog iets meer in zit dan hier staat. Zijn Woord een hamer is die zelfs het hardste hart verbreken kan.

De Bijbel, het Woord Gods staat wel zeer sterk in het centrum van dit verhaal. In zijn beschrijving van de wijze waarop hij de Heiland vond, zegt de schrijver het volgende: "... ik begon dagelijks de Bijbel te lezen, zin voor zin, langzaam en in stille overdenking, voortdurend mijn best doende om het woord van God te horen. Ik wedijverde welhaast met Pascal en ik had als 't ware meer in mijn Bijbel dan dat ik er in las. Weldra week de duisternis uit mijn geest om plaats te maken voor het Licht, Jezus Christus; ik wist mij in persoonlijk contact met Hem en mijn twijfelingen begonnen een voor een te verdwijnen".

Op de omslag van het geschrift in veler handen. Moge God het staat te lezen: "Het grote belang van (dit) boekje schuilt niet alleen in het feit, dat het ons een beeld geeft van de wijze waarop een

Christendom ervaart, maar vooral ook in het sterke, persoonlijke getuigenis, waarmee het ons, men- sen van het Westen, in vele op- zichten beschaamd maakt".

Ik heb niets tegen deze verklaring. Ik meen evenwel dat er nog iets meer in zit dan hier staat. Hoeveel van onze kerkmensen zouden zo aandachtig de bijbel lezen, niet maar op gezette tijden aan tafel, maar geheel alleen, voor zichzelf persoonlijk, om Gods stem te horen, en om echt gemeenschap met Christus te genieten? Zonder het te weten waarschijnlijk heeft deze Oosterse schrijver de vinger geleid bij de zwakke plek in het leven van onze Westerse Christenen. Wij klagen over dodigheid en formalisme. Bij ons is zoveel routine. Maar dat zou eenvoudig onmogelijk zijn als we alleen hoofd voor hoofd de bijbel lezen zoals Tian Thuyen de Bijbel las. Hij kwam in persoonlijk contact met Christus door dat indrinken van Zijn Woord.

Ik wens dit levendig getuigenis in veler handen. Moge God het gebruiken om in de harten van vele kerkleden de dodelijke sleur in het feit, dat het ons een beeld geeft van de wijze waarop een

F. Guillaume

BOOK NOOK

New!! HARING OF KUIT - R. K. Valkenburg. \$4.50
Discussie-interviews met theologen. Zeer scherpe, korte vragen en antwoorden, die een helder beeld geven van de Nederlandse situatie. Begrijpelijk voor ieder!! (Bosshardt; Kuitert; Van Niftrik; Van Riessen; v. d. Pol; G. Y. Vellenga; Langbroek; Velema; Van Enk; Vroegindewey.) Juist voor de eenvoudige kerkganger.

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VERLOREN BEGINSEL

Een aantal jaren geleden heeft Dr. Eldersveld, toendertijd predikant voor het "Back to God Hour" een lezing gehouden over het onderwerp "The lost fundamental." Deze lezing was voor een gevariseerd gehoor bedoeld en de bedoeling van Dr. Eldersveld was om de mede-christenen te laten zien, hoezeer het dogma van het Verbond in het gedrang was gekomen. Met alle diepe waardering voor het geloof en de pieteit van vele christenen, voes Dr. Eldersveld er op, dat het Verbond een voornams en centrale plaats behoort in te nemen in het christelijk denken.

Wij begonnen vorige week met een beschouwing van Dr. Kooistra over het nieuwste boek van Dr. Kuitert, dat tot titel draagt "Verstaat gij wat gij leest?" Nadat Dr. Kooistra's artikelen zijn geplaatst, zal de beschouwing van Dr. Praamsma over dit boek worden gepubliceerd. Wij hebben dit gedaan omdat wij weten dat Dr. Kooistra een enigszins andere waardering voor dit boek heeft dan Dr. Praamsma, en op deze wijze kunnen onze lezers van beide standpunten kennis nemen.

Maar *én ding* moet ons in dit verband van het hart. En dat is, dat wij in onze huidige discussies, die men wel aanduidt als discussies rond "de nieuwe theologie" een beschouwing over het Verbond veelal mist. Het is waar, dat Dr. Kuitert in een ander boek dit onderwerp wel ter sprake brengt en dan spreekt over "bondelingen". Dit punt is dus niet aan zijn aandacht ontsnapt. Maar in het geheel van de discussies neemt het Verbond toch maar één uitermate summiere plaats in.

Dat achten wij jammer, niet zozeer omdat een oud dogma aan populariteit verliest, maar omdat wij menen, dat het Verbond zo belangrijk is. Laat men het Verbond en de verbondsbeschouwing los, dan komt ons *insziens* de samenhang van de kerkelijke gemeenschap in de lucht te hangen.

De Heilige Schrift ruimt aan het Verbond een zeer grote plaats in. Vlak na hetgeen in de bijbel over de schepping wordt verteld, zien wij dat God in gemeenschap met de mens komt. En dan wordt Hij aangeduid als Jahveh, als HERE. En verder komt die naam HERE herhaaldelijk in de Schrift voor, niet alken om ons te doen zien, dat er een intieme verhouding tussen God en Zijn volk bestaat, maar tevens om te doen zien hoe alles wat er gebeurt, gebeurt om dat Verbond.

Er staat in Psalm 25 (vs. 14) 'De verborgenheid des HEREN is voor degenen, die Hem vrezen, EN ZIJN VERBOND OM HUN DIE BEKEND TE MAKEN.'

Men zou zelfs kunnen zeggen, dat de schepping van de mens naar het beeld van God samenhangt met de inzet van het verbond.

Wat wij trachten te zeggen is, dat God van het eerste begin af zich dat Verbond voor ogen had gesteld. Daarin wilde Hij met de mens omgaan als een vriend met een vriend. Men moet zich dat weer even voorstellen. De hoge God, de Souvereine Schepper van alles, de Onbegrijpelijke, gaat met de mens om als een vriend met een vriend.

Die verbondsrelatie komt niet alleen bij Adam voor, maar eveneens bij de torenbouw van Babel. En bij de zondloed, En bij Abraham. En gaat u maar door. Aldoor en overal dringt de Schrift als het ware dat Verbond naar voren, want het gaat er in de bijbel om dat God Zich wil openbaren. Het gaat niet om Adam of om Noach of om Abraham, of om David, of om wie ook. Het gaat om God, en wat Hij in Zijn Verbond voor mens en wereld wil zijn.

Al dadelijk in de moederbelofte ontmoeten wij de Christus als de overwinnaar en wordt de scheidslijn getrokken tussen het rijk van God en het rijk van de Satan. En die Christus ontmoeten wij telkens weer in iedere geschiedenis en in iedere profetie. Trekken we er hier en daar een draad uit en gaan we dan studeren op die draad, dan ontlopen wij maar moeilijk aan het gevaar, dat wij dan Christus uit het oog verliezen.

En Christus is het Hoofd van het Verbond. Dat wil God u en mij in de bijbel vertellen.

Wij willen hiermede niet zeggen, dat dit alle vragen oplost. Dat is zeker niet het geval.

Maar het komt ons voor, dat in de "nieuwe theologie" en in de bespreking daarvan aan het Verbond maar een bescheiden plaats is of wordt ingekruid, als er tenminste een plaats voor is.

Het is goed, dat wij elkaar er aan herinneren, dat God met dit Verbond begint in de Schrift. Dit is, om het woord van Dr. Eldersveld nog even te gebruiken, een "fundamenteel", dat geen 'lost fundamental' moet worden.

★ ★ ★

RELIGIE

Wij durven ons niet aan een schatting wagen, maar het aantal mensen, dat Zaterdagavond de hockey game ziet op de t.v., plus de mensen die op die avond Toronto's Maple Leaf Gardens bevolken, moet wel in de tienduizenden, zo niet in de honderdduizenden lopen. Meer dan vrijwel iets anders is de Zaterdagse hockey game iets, dat Canadezen aan elkaar verbindt.

Het is dan ook wel begrijpelijk, dat iemand dit de grootste "religious cult" in Canada heeft genoemd. In een pas verschenen boek ("Religion in Canada — The Spiritual Development of a Nation", McClelland and Stewart Ltd.) Dr. Wm. Kilbourn schreef als volgt:

"Above all, there is the religious cult that celebrates the gardens' reason for being — Hockey Night in Canada. It is unlike all the other cults in that it unites Canadians of all ages and classes, from coast to coast: the tribal howl in the hollow of the ear drums . . . as two or three gather together before the household altar's moving screen to watch their gods and heroes locked in mortal combat, about the only gods and heroes whose actions can actually be seen, rather than taken on faith or by second hand report."

Toen in onze kringen werd gezegd, dat "leven godsdienst is", werd er van verschillende kanten nogal bezwaar gemaakt tegen zulk een indragende uitdrukking. Men heeft getracht het enigszins te verzachten, door te zeggen, dat het leven godsdienstig was bepaald, of dat het leven onderworpen was aan godsdienstige inzichten. Wij menen echter, dat deze uitdrukking wel degelijk waar is en de uitspraak van Dr. Kilbourn bevestigt onze mening nog eens weer.

En als men een bewijs voor de stelling, dat leven religie is, wil hebben, dan is het zeer helpvol om eens zo'n Zaterdagse hockey avond mee te maken. Het windt de mensen op, ze vergeten alles, zij zijn er helemaal in.

Nu gaat het er niet om, om van die hockey games iets kwaads te zeggen. Dat is hier niet aan de orde. Het gaat er om, dat wij zien, dat er dingen zijn in het leven van een mens, die hem geheel in beslag nemen. Die hem niet zo nu en dan interesseren, maar die totaal bezit van hem nemen. In zekere zin wil de mens dat, hij wordt er bewust of onbewust door gedreven. Iemand die zo enthousiast over hockey is, denkt er veel aan, praat er graag over, bewondert zijn "stars".

Notes on Kuitert's latest Publication

by Dr. R. Kooistra

In my former article I pointed out: 1) that Kuitert's ideas are received much more graciously and with much more appreciation on the other side of the Atlantic than here, generally speaking, and 2) that several theologians in the Netherlands who show great willingness to listen to Kuitert do not agree 100% with what this professor has to say. Appreciation does not, and should not, preclude harsh criticism. Kuitert tries to be honest with us and will be helped most if we try to be honest to him.

His latest publication has a quotation from Acts for its title *Verstaat Gij Wat Gij Leest?* which I would translate with *Good News for Modern Man*, rather than with the old King James, as *Do You Understand What You Are Reading?* Even the translation of the title of this booklet shows that we keep on translating and keep on explaining. Exegesis is nothing but a scientific attempt to make the word of God understandable to the age in which we live.

In this book Kuitert has returned to one of his former themes, for his booklet *De Spelers en het Spel* opens with this question as the title of its opening chapter.

We are in an almost completely different position than the eunuch of Candace of Ethiopia. He knew very little about the Bible, we, in comparison with him, very much. He had no Christian tradition to speak of, we have had twenty centuries of it. Yet, it can do no harm to ponder this age-old question again. As Kuitert asks at the end of his booklet, do we, indeed, understand God's Word with regard to nuclear weapons, the race issue and the unity of the body of Christ? Is it not typical that Kuitert just points out three areas in which, on this side of the ocean, evangelical answers have been very slow, confused and often even wrong, if they came at all.

There are strong arguments that motivate us to ask ourselves why our orthodox answers are not relevant to today's problems. I am sure that the fault is not with Scripture, but with our understanding of Scripture! Hence we must know for sure that we understand what we are reading. We should not be fixing a shingle on the roof while the flood is roaring up towards us with the potential to destroy house, roof, shingle and man.

Permit me to illustrate this point concretely.

Only a few days ago I received a letter from a reader of one of my recent articles and he takes issue with me on my statement that yesterday's answers are not

sufficient anymore for tomorrow's needs. My brother misunderstands my intentions, I assume, for he states: "In other words: the Holy Spirit misled our fathers miserably. He gave them the wrong answers." I did not say this, did I? However, this brother refers here to Assen, 1926. He asks: "What is wrong with these decisions?" Apparently the Gereformeerde Kerken in the Netherlands have not considered these decisions to be "timeless truth". They indeed thought that 1926 was not good enough anymore for today. In great modesty they have suspended these decisions. They have tried to put something else in their place. This can be bad, but it is not necessarily so. Nowhere in the Bible is it clear that former exegesis is better than contemporary. We have the promise of the Holy Spirit as well as the fathers. It is just like Kuitert says on p. 23 of *Verstaat Gij . . .*: "Just to recite the Bible is not sufficient, in fact it is even an elimination (uitschakeling) of the work of the Holy Spirit". Or listen to p. 26: ". . . all human interpretation of the Scriptures is a time-determined (tijdsgebonden — timed?) interpretation. . . . The interpretation known to the members of the congregation is usually an interpretation of yesterday."

This does not mean that now the whole Bible is up in the air. Much in the Scriptures we still think in exactly the same way as Augustine, Calvin or Luther. But there are also many differences in interpretation between Augustine, Luther and Calvin. In such cases we have to decide, praying for the light of the Holy Spirit, which idea is right and which is wrong and it is even possible to say that all three, Augustine, Luther and Calvin were wrong, but that a later one, Grosheide or Greijdanus, Kuiper or Kuitert is right.

Exegesis can be very timely, but it is never timeless.

Where does this point of view lead us?

Too many questions, indeed. Don't shun them; rather face them. Face them in faith. Then you may also face them with a good measure of courage.

May I quote some of these encouraging statements of Kuitert's booklet?

First, p. 56: "There is no explanation of Scripture which is guaranteed from above as the right interpretation." Then, p. 43: "To maintain the authority of Scripture apart from the questions regarding the meaning (sensus, bedoeling) of Scripture, makes of the authority of Scripture an empty authority."

Leven is godsdienst. Het is dan alleen maar de vraag wat voor godsdienst. Het leven van een ieder gaat in een bepaalde richting, hetzij in de richting van de ene God, die Zich in Jezus Christus heeft geopenbaard. Of in de richting van een andere god, die op zichzelf niet met de ware God te maken heeft en daarom een afgod is.

Wij hebben zo gauw het idee, dat wij met dat eerste gebod niet veel te maken hebben: "Gij zult geen andere goden voor Mijn aangezicht hebben." Maar laten wij ons niet vergissen. Ik kan niet alleen van hockey een afgod maken, maar ik kan het van onnoemelijk veel andere dingen, ook op christelijk terrein. Ik kan van mijn kerk een afgod maken, of van mijn huwelijk, of van mijn gezin en mijn kinderen, of van mijn christelijke organisatie, of van de christelijke school. En als ik er goed bij doordenk, dan kan ik zelfs van mijn belijdenis en van mijn geloof een afgod maken. Want als het niet zelf-opofferende dienst aan God is, wijst de Here het van de hand als afgoderij.

Waar het God in de allereerste plaats om te doen is, is ons hart. Er zullen op de jongste dag velen zijn, die hun record willen laten zien. Die zich er op zullen beroepen, dat zij in de naam van God wonderen hebben gedaan en duivelen hebben uitgeworpen, maar wier hart voor de Here gesloten bleef. En dan zegt de Here, dat zij maar weg moeten gaan, want Hij heeft hen nooit gekend.

Dr. Kilbourn wijst er op als hij de mensenmassa in Toronto's Maple Leaf Gardens een religieuze cult noemt. Want die hockey game heeft het hart van die mensen. Dat mag nimmer gebeuren met welke actie voor welk lofwaardig doel ook. Ons streven, welk streven dit dan ook maar mag zijn, moet gericht zijn op God. Ons HART moet voor Hem openstaan. Dat zal niet alleen onze actie zuiver houden, maar het zal ook onze verhoudingen onderling milder stemmen. Het gevaar van afgoderij is niet iets, wat alleen de "heidenen" hebben, maar het glauwt om de hoek van ons eigen bestaan, hoe christelijk dit bestaan overigens ook mag zijn. D.F.

Further, p. 41: "Inspiration is not a guarantee for the use of Scripture, but the confession of the Christian church after she had understood Scripture." Finally, in answer to the question, "What have we left if we reason in this manner?" we find on page 57: "It may well be that we have no guarantee, but we do have a promise." Here Kuitert refers to the promise of the Lord Jesus that the Holy Spirit will guide the church "into all truth" (John 16:13).

True, we must again ask today, in 1969, whether we indeed understand what we are reading on the pages of the Word. Others may help us in this. The Church, as the body of Christ, has a very important function in this respect. The one thing which is of foremost importance is that we continue to see Scripture as a unity. The Bible is the Word about the Word, even Jesus Christ.

Kuitert points this out by saying, "No more than one may detach Christ from Scripture, no more may one detach Scripture from Christ." Often in history, many have tried to do the latter as well as the former. Christ without Scripture is not the Christ of Scripture; similarly Scripture without Christ is not Christ's Scripture. Scripture then changes into a collection of an almost innumerable amount of facts or truths, and each fact is followed by an article of a criminal code. But if you read the Bible in this manner you are in for disappointment and soon you will lay the book aside, since you are lost in detail.

Now the question may well be asked: is it not dangerous to look at the Bible as the book that makes known to us Jesus Christ who in turn makes known to us His Father? Indeed, Kuitert would answer, this is dangerous. He even states on p. 60: "We would like it so much that everything had happened which the Bible tells us or that everything had happened exactly in the same way as it has been told us." Kuitert makes the very dangerous distinction between form and content, between the message and its packing, between God's gift and the wrappings in which it is presented to us. Kuitert, too, knows that one can easily go too far in this way and lose not only wrapping materials but also its content: the truth. Nevertheless he maintains

that we have to go this way. There is simply no choice. And if we are afraid, the Belgic Confession (art. 5) is there to reassure us that we must have confidence in the Word. Scripture proves itself. Scripture has its own way of maintaining itself. People, during so many centuries, have been tearing page after page from the Bible. Marcion started this 'game' and it still goes on; yet the Bible has not yet lost one page, only some outdated explanations.

Kuitert illustrates the dangers himself. In this book he defends his views without accusing others. He does not mention any of his critics or opponents. But he does mention the names of two theologians whom he does not wish to follow. He does not agree with Bultmann who throws all pages out of the window of his demythologizing castle except the ones about the cross of Jesus; nor does he get along with Paul Tillich who thinks that the Bible does not tell us anything about God but rather about what lives in man and this in symbolic language.

Over against Tillich Kuitert maintains the historical character of the revelation and over against Bultmann that this history of salvation is not limited to just one fact, be it the main fact of the Bible.

In his other book, the more difficult one, on *The Reality of Faith* Kuitert deals with these problems at greater depth and there he shows with great emphasis that the subjectivistic stress on "faith only" ultimately must eliminate God's revelation and hence murders the covenant in which God proves Himself as the faithful Partner.

There is a great measure of agreement between what Kuitert writes at the end of his book (chapter 5, C and D) and what Zuidema explains in his *Van Bultmann naar Fuchs*. Although they follow different procedures, they arrive — in this respect, at least — at the same conclusion and this is enjoyable.

Seeing how Kuitert refuses to follow some modern theologians like Bultmann and Tillich, a new question comes to our mind; this one: did he stop in time? Permit me to leave the answer till next week.

Lambert Huizingh

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AN INTERCHANGE OF SERVICE BETWEEN THE CHURCH AND SHIPS OF THE MERCANTILE FLEET

(II)

Before Christ came, the Holy Land was the place par excellence of God's husbandry. Geographically all conditions were shaped in such a manner as to serve the Lord's purpose better. Also its borders and limitations were set with special care. 'When the Most High divided to the nations their inheritance and separated the sons of men, He set the bounds of the people according to the number of the children of Israel'. Deut. 32:8.

The chosen people was principium divisionis, dividing principle in the allotment of the earth to nations.

With the new dispensation things changed 180 degrees. From then on the sea lost meaning as a border and bound, the gate was thrown open and the sea became a highway. Distant seaboard, islands and coasts, port cities, sea and shipping are taking over the function the Holy Land had had before. Now that salt waters are

becoming a road, nations far off are focussed upon. The Light of the World has reached the turning point, solstice, and is going to shed its rays over the sea and what it stands for, the world of the Gentiles and their multitudes.

Isaiah envisioned this change: . . . Land of Zebulun, land of Naphtali . . . way of the sea, Galilee of the Gentiles . . . sitting in darkness . . . a great light . . . He uses already the language of that new era, when the sea is a way and heathens get part of the gospel.

The sea . . . a highway. No barrier anymore!

Therefore it was that 'Jesus left Nazareth and made His home in Kapernaum, which is upon the sea-coast, that it might be fulfilled what was spoken by Isaiah about the . . . way of the sea.' His home-making in Kapernaum has been more than a landmark, it was a re-revolution, an earthquake. Up to this time all cities

mentioned in God's Word were inland-cities: Hebron, Jerusalem, Damascus, Nineve, Babylon; from now on it will be Tyrrus, Sidon, Antioch, Ephesus, Miletus, Philippi, Corinth, Rome, etc. towns-with-a-port, harboring ships and mariners.

The function of the Holy Land, separated from all other lands by seas and deserts has been taken over. The sea will be a holy scene, where Christ will walk toward the final goal.

Read the bible, study the history of Missions and see what is going on. The greater part of His working-day was spent by the Lord Jesus at the 'waterfront', in cities as Bethsaida, Chorazin, Kapernaum, and even in the neighborhood of Tyrrus. Seven of His disciples at least were seafaring men, fishermen, acquainted with water and sail, and were trained there. On troubled waves of the sea the first shadow of Passion and Easter fell (John 6) and standing on its beach the Lord appeared after the resurrection and gave orders to His own. John 21. Even the prepositions in relation to the sea have changed; it is now continuously over . . . by . . . on . . . through the sea, instead of: away from . . . till . . . as far as the sea (in the Old Testament).

Turning to the history of "Missions" we gather that without shipping they have been unthinkable. The man Paul 'hitchhiked' on ships more than half the distance he ever covered as missionary. With Jonah, 'Missions' as such had their first beginning, a seamen's mission, resulting in worship of converts from many nations. There is St. Brendan the Navigator (484 - westbound), Xavier (east-bound), Hernhutters went to Central America, Carrey to India, Kraemer and others to Indonesia, Bonifacius to the Low Lands, and all were guests of Mercantile ships.

Nowadays seaports are no sally-ports for missionaries anymore. Other means of transport are used, but harbors have become ports of entrance for the very nations, who first were aim of missionary zeal. They have come to us and are

in arm-reaching distance: in our universities and in our ports, on freighters, foreign-flagships, in the gates of our countries. Look under Shipping News in the Newspapers and find them, ships from Asia, Japan, S. America, etc. Sailing representatives from every nation under heaven.

Seaports are intersections of land- and seaways. On these cross-roads the churches have to witness to the cross. The Lord gave port-city-churches a double parish to take care of, the second of which

is the parish of the sea. This last one has its churches on the edges, in your ports. Stopovers for seafarers are opportunities for re-creation. For birds in wintertime we bring food out in order to keep them from starving and death. Why discriminate seafaring human being and deny them what we do to birds? Vocationers they are, on trek from country to country. coasts far away!

For a whole decade I have visited port after port of our Mainland and tried to interest churches in this neglected part of their parish.

There is here again an element of reciprocity, but now in reverse order. We are not asking for money. But it is fair that merchant ships with their crews get their share of spiritual things, as they have given part and a share of what they had to offer; a temporary home on mighty waters, a transportation to the 'islands and coasts far away'.

J. Wrusters,
Ministry to Seaman,
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Motoren bederven de lucht

De luchtverontreiniging is een kwaal van de 20e eeuw.

De verontreinigde lucht bevat benzopyreen, koolmonoxyde, zwaveldioxyde, stof en as. Onderzoekingen van de raad voor de gezondheid in de Verenigde Staten en de wereldgezondheidsorganisatie van de Verenigde Naties brachten aan het licht dat het wegverkeer een groot aandeel heeft in de luchtverontreiniging. Ruim 40% van de verontreinigde lucht komt op rekening van het autoverkeer etc., dat via de uitlaat koolmonoxyde en benzopyreen in de atmosfeer brengt. In de grafiek zijn de cijfers van West-Europa en de Verenigde Staten als totaal genomen en

daaruit is berekend hoe groot het aandeel van de industrie, huisverwarming en het autoverkeer is.



DE STENEN BRUID

door
M. Van Nuis-Zuidema

(38)

"Amen," zegt Willi en meteen duikt hij achterover. Al stoeiend en speciaal voor Ellewien het kunstje van bijna op z'n hoofd staan vertonend, blijft hij het liedje van rekken zingen. Maar eindelijk heeft Ellewien hem er toch onder en het is of hij dan meteen aan het eind van z'n latijn is. Uitgesparteld, schuift hij behaaglijk onder het dek, steekt Ellewien z'n toet toe en dan ziet ze de slaap over hem komen.

Woutje gaat nu ook gauw op z'n knietjes bij de hoge rand van z'n ledikantje en net als anders mammië, moet nu Ellewien z'n handjes vasthouden. Zo zegt hij z'n gebedje op. Maar als hij klaar is, wacht hij even en dan klinkt z'n stem duidelijk door de kamer en precies, zoals hij het vader aan tafel wel heeft horen bidden: "Here, wij danken U, dat U Ansjie gespaard hebt."

Als Ellewien hem toedekt, ziet hij haar bedachtzaam aan. Mammië heeft het hem laatst verteld van de broertjes van juf.

. . . Nu komt hij met de grote vraag: "De Here heeft uw kindertjes niet gespaard, hè, waarom niet?"

Waarom niet . . .

Ontdaan blijft Ellewien kijken in die klare kinderogen, die het van haar willen weten. Maar eer ze zelf een antwoord heeft kunnen formuleren, komt Woutje er zelf al mee.

"Och ik denk dat de Here het niet zo leuk vindt alleen maar oude mensen, want de Here houdt toch ook van kindertjes, hè?"

Boven zijn hoofd breekt bij Ellewien een stralende glimlach door.

"Ja Woutje, de Here houdt ook van kindertjes. Heel veel." Meer durft ze niet te zeggen want ze is bang dat elk woord te veel van haar, dit gesprekje zou bederven, net als één speldeprik een prachtige ballon uit elkaar zou doen ploffen. Wat zien die ogen nu? vraagt ze zich af en geduldig blijft ze wachten.

Eindelijk trekt hij ze weer van dat verre af, naar haar toe.

"Ze zullen het er wel erg fijn vinden, hè, bij de Here?"

"O ja, heel fijn."

"De hemel is mooi, hè?"

"Ja, prachtig."

"Uw kindertjes waren zeker altijd erg lief, dat ze er mochten komen?"

Ellewien heeft moeite haar lacht te bedwingen en Woutje niet even in haar armen te knuffelen. "Nee, dat waren ze niet altijd. Ze waren ook wel eens ondeugend en haalden ook wel eens katekwaad uit, net als alle andere kindertjes."

"O . . ." daar schrikt Woutje van, want hij had vast gedacht, dat de kindertjes van juf op aarde ook wel een soort engeltjes waren geweest.

"En vroegen ze dan vergeving?"

"Soms wel, maar ik denk dat ze het ook wel eens vergaten."

Woutje knikt aandachtig van ja. Bij hem schijnt dat dus ook zo te zijn.

"Maar ze hadden de Here toch wel lief, hè? Want dat moet."

"Ja, dat wel."

"O." Een diepe zucht. "Gelukkig." En dan vertroostend tegen Ellewien: "Dan zal de Here het toch allemaal wel hebben vergeven. Hij is goed, hoor!"

Meteen nemen z'n gedachten een zwenking. "U had alleen maar jongetjes, hè?"

Ellewien bijt op haar lip. Ze denkt: nu niet verder gaan, kleine man.

"Ja, alleen maar jongetjes."

"Nou, dan zouden ze het toch wel fijn gevonden hebben, als Ansjie ook was gekomen." Hij ziet daar blijkbaar iets heel grappigs in, want met een blijde lach vertelt hij haar: "Nou, dan hadden ze in de hemel ook een zusje gekregen!"

"Ja. Maar nu moet je gaan slapen, hoor. Het was al erg laat, toen je naar boven ging."

Woutje laat zich gewillig onderstoppen en ook hem moet Ellewien een nachtoentje geven en als ze dan overeind komt, trekt hij haar hoofd met 'bei z'n handjes nog even naar zich toe. "De Here heeft Ansjie dan zeker hier gelaten, omdat wij nog een beetje met haar mogen spelen."

"Ja, zo zal het wel zijn."

"Ik ben toch maar blij, dat ik nog niet naar de hemel hoef. Al m'n speelgoed en pappie en mammië en de school . . ."

Ellewien sluip de kamer uit. "Nu niet meer praten, Woutje, anders wordt Willi weer wakker."

Zo'n kleine aardeling, denkt ze en wipt vlug de trap af.

Ansjie, haar zenuwen geschokt door de schrik, blijft onrustig die avond. En de baby, uit z'n doen door het te laat naar bed gaan, kan ook niet in slaap komen.

Als Lies, misschien wel voor de vijfde keer, naar boven is, komt Tom.

"Niemand thuis?" is z'n eerste vraag aan Ellewien en hij probeert z'n stem niet verrast te doen klinken.

"De hele familie is boven, op Henk na. Ansjie is van de trap gevallen. Het is gelukkig goed afgelopen, maar ze is toch nog wat van streek en wordt telkens nog huilend wakker."

"O, dan ga ik eerst even zien."

Weg is Tom en weer zit Ellewien alleen met het breiwerk, waaraan Lies al eens is begonnen. Even heeft ze het gevoel van teleurstelling, als ze zijn vlugge stap op de trap hoort. Gespannen luistert ze naar het korte gebrom van z'n stem, afgewisseld met het langere, hoge geluid van Lies.

Dan verstaat ze duidelijk z'n "dag!" en weer eens "dag!" Dit is natuurlijk tegen Ansjie. Nu komt hij naar beneden . . .

Vlug gaan de naalden weer door haar handen. Even zien . . . ja, gemakkelijk genoeg, gewoon maar recht doorbreien.

"Die weet dat uit te buiten daarboven," vult Toms stem de stilte om haar heen. "Tsjongel!" Dan, het kinderstemmetje imiterend: "Komt u maar even bij m'n bedje zitten, oom Tom. Mammië zegt, dat ik een beetje van streek ben. Wilt u me een slokje water geven en m'n hoofdje nog eens wassen?"

Ellewien schatert en Tom knikt. "Ja, ja, zo ging dat. Ik kon haar onderdanige dienaar zijn. Die dame zat mij daar eens even heerlijk te tiranniseren."

Ellewien ziet op. "Maar ze vroeg het toch wel vriendelijk?"

"Ja, dat is het nu precies. Een vriendelijke vraag, maar, omdat ze van een vrouw komt, houdt ze dwang in."

"O, ben je zo? Dus je durft een vrouw op een vraag nooit een weigerend antwoord te geven?"

Tom beent door de kamer en blijft met z'n handen op de leuning van een stoel staan.

"Tja, wat moet ik daarop zeggen? Als die vrouw het zo lief en vleidend doet, is het wel heel moeilijk. En overigens. O ja, Lies gaf me nog een bevel, herinner ik me nu, op haar eigen commandotoon, hoor. Je weet wel, als ze je zomaar even bij haar kinderschaar inschakelt. Ze vroeg me, of beter, ze droeg me op, aan jou te vragen voor ons drieën nog een kop thee in de schenken. En nu wil ik me dan eens van m'n beste kant laten zien, wat dan inhoudt dat ik voor de schenkerij zal zorgen. Zie je, jij moet per se haar kopje boven brengen, want ze gaat de baby voeden. Ik zou me trouwens niet eens durven wagen in die serene sfeer, die ze dan om zich heen heeft."

"Best." Ellewien is dadelijk bereid. Ze ziet toe, hoe Tom sulker in de kopjes doet. Dan draait hij zich naar haar om.

"Jij toch ook, hè?"

"Ja, graag."

"Kijk, nu schenk ik eerst voor Lies in en als jij dan terug bent, voor ons. Voor het koud worden, want ik weet precies hoe dat gaat, twee vrouwen en een baby . . ."

"Ja, wacht maar," kaatst Ellewien terug, "ik heb jouw stem daarstraks ook wel tegen Ansjie horen draaien!"

"Hoezo?" Tom is eerlijk verbaasd.

"Praatte ik dan niet normaal?"

Ellewien is al met het theeblaadje in haar hand bij de deur. "Dat kun je je verbeeld hebben, maar de werkelijkheid was anders." Daarmee laat ze hem alleen en op de trap denkt ze er met een glimlach aan, hoe precies het bevel van Lies is opgevolgd.

Ze treft Lies in het zijkamertje dat geheel voor de baby is ingericht. Ze zit in een hoge oudhollandse stoel. De "voedstoel" zoals ze hem zelf betitelde, toen de tweeling nog van die vijfpondertjes waren.

De baby ligt gemakkelijk op een kussen op haar schoot en zelf houdt ze haar voeten op een bankje.

Ellewien zet het blaadje op de commode, vlak naast haar.

"Dank je wel," zegt Lies, met een stem, die uit een geheel andere wereld komt. Ze is nu geheel één met haar kind dat, gulzig smakkend en zuigend, ze met haar eigen leven voedt. Er is voor een derde hier geen plaats, zo voelt Ellewien het aan en ze kan het opeens goed begrijpen, dat Tom zich tijdens dit proces maar liever buiten de kamer houdt.

"Ja," zegt Lies, alsof ze Ellewien's gedachten raadt. "Andere vrouwen kunnen dat maar zo overal, maar, nu ja, ik vind het mijn privilege om het hier te doen. In de afzondering. Jij kunt gerust even blijven hoor," laat ze er dan toch op volgen.

Maar Ellewien gunt het Lies van harte en . . . iets in haar wil ook wel weer naar beneden.

Tom staat bij het dressoir met z'n horloge in de hand. "Twee minuten en drie seconden precies," stelt hij vast. "Dat is beslist een recordtijd voor twee vrouwen bij elkaar, plus baby."

Argwanend ziet Ellewien hem aan.

"Nee maar," praat ze de opkomende gedachte in zich weg en ze weet een echte verontwaardiging in zich op te wekken. "Bah, wat kunnen mannen toch vervelend doen." Haar stem klinkt wat hoog opeens. "Is dat zo je gewoonte een ander z'n tijd na te meten?"

"Wel . . ." en nu spreken Toms ogen de taal, die niet is mis te verstaan en de woorden, die zo recht naar haar hart gaan: "Als het de tijd is van een schone dame, die je gezellig eens voor je alleen denkt te hebben . . ."

"Om ruzie mee te maken," praat Ellewien haar verwarring weg.

Tom schenkt nu voor hen beiden in en Ellewien draait de radio aan. Ze heeft opeens behoefte aan muziek.

"Mejonkvrouw, kan ik het hiermee weer goedmaken? Ik zal maar zo vrij zijn er ook een koekje bij te presenteren."

(Wordt vervolgd.)

Grootste Papierindustrie van de wereld

door John F. Hayes.

(Canadian Scene) — Trois-Rivieres ligt aan de mond van de St. Maurice Rivier, waar haar drie uitmondingen in de St. Lawrence River uitkomen. De stad telt 65.000 zielen, waarvan de grote meerderheid Frans sprekend is. Er wonen slechts 2.000 Engels sprekenden, 150 Duits sprekend, terwijl er verder een klein aantal uit andere Europese landen afkomstige mensen woont.

In Trois-Rivieres vindt U de grootste pulp- en papierfabrieken van de wereld, hetgeen de stad de titel "The World Capital of the Paper Industry" heeft gegeven. Er zijn ongeveer 114 industrieën in Trois-Rivieres, waar onder spiegels, glas artikelen, elektrische artikelen, ijzerwaren, houtproducten, e.d. Er wordt gemiddeld 40 uur per week gewerkt; ongeschoolden kunnen een maximum van \$2.00 per uur verdienen, terwijl men in de papierfabrieken

voor geschoolde arbeid wel \$5.73 per uur betaalt. Fabrieksarbeiders en kantoorbedienden verdienen ongeveer \$100 per week, hetgeen het gemiddelde inkomen is in Trois-Rivieres.

Er zijn 3 ziekenhuizen met een capaciteit van 800 bedden. Er zijn uitstekende scholen en onderwijsinstellingen, waaronder het wereldberoemde Institute of Papermaking, waar door een staf van 18 leraren aan 125 leerlingen het vak van moderne papierfabricage wordt bijgebracht. Er zijn drie Hogescholen in Trois-Rivieres, twee Teachers' Training Colleges, een modern Technisch Instituut, een vakschool, een school voor automonteurs, en vele andere. Van de 17 kerken behoren er 15 tot de Rooms-Katholieke kerk, een tot de Anglicaanse en een tot de United Church.

Kunst en cultuur spelen een belangrijke rol in het openbare leven in Trois-Rivieres en het prachtige Art Centre heeft alle faciliteiten voor de beoefening en bestudering van de toneel-, teken- en schilderkunst en het geven van concerten en tentoonstellingen. In 4 musea en archieven wordt het rijke verleden van deze streek voor de toekomst bewaard en een uitstekende gemeentelijke bibliotheek wordt nog eens aangevuld door acht welvoorzien schoolbibliotheken.

Trois-Rivieres bezit 18 parken, waar de sportliefhebbers hun hart kunnen ophalen in zwembaden, op tennisbanen, schaatsbanen, voetbalvelden; korfbal, badminton en

bowling kunnen beoefenen, kunnen schaatsen of hockey spelen, of zich in de gymnastiek kunnen uitleven. Er zijn kano-, ski-, curling- (3) en bowlingclubs, een Aeroclub, twee goede golfclubs en een club voorboogschutters.

Ten noorden van de stad en in het prachtige dal van de St. Maurice rivier liggen de stromen en rivieren en een rijk jachtgebied in de onbedorven en eideloze bossen binnen het bereik van de visser en jager en zijn vis en wild in overvloed vertegenwoordigd.

De haven van Trois-Rivieres is het gehele jaar open en heeft 18 dokken voor zeeschepen. Door de graanelevators kan meer dan 9 miljoen schepel graan worden vervoerd. Er is een spoorwegstation van de C.P.R., verschillende buslijnen en ook via Air Canada kan Trois-Rivieres worden bereikt. Er is een dagelijkse veerdienst naar de zuidelijke oever van de St. Lawrence rivier. Electriciteit is er volop voor industriële doeleinden en langs de St. Maurice rivier kan men dan ook 7 krachtcentrales vinden.

Men vindt hier ook de meest moderne faciliteiten voor steenkoolverwerking aan de St. Lawrence rivier en de drinkwatervoorziening is moderner dan waar ook in de provincie. Er zijn twee radio- en een televisiestation. Het enige dagblad wordt in de Franse taal uitgegeven en draagt de naam Le Nouvelliste; de St. Maurice Valley Chronicle verschijnt eens per week en in de Engelse taal.

De geschiedenis van Trois-Rivieres dateert uit de eerste dagen van Canada. Le Sieur de LaViolette vestigde het n.l. op 4 juli 1634. Halverwege Montreal en de stad Quebec heeft het een belangrijke rol gespeeld in het leven van New France in de 17de en 18de eeuw en het is thans een der meest vooruitstrevende industrie-centra van Quebec.

OTTAWA REPORT:

No controls over spending

by Norman Campbell

(Canadian Scene) — A number of members of Parliament grow restive at the apparent complete independence of crown corporations. This is reflected in the increasing number of questions on the House of Commons order paper concerning these corporations, particularly the Canadian Broadcasting Corporation.

Ralph Stewart, the Liberal MP for Cochrane, Ontario, has asked Prime Minister Trudeau to have a full-scale debate in the House of Commons on the subject of the authority of Parliament and the autonomy of crown agencies and corporations. "The responsibility for spending public money has been given the members of Parliament by the electorate, but it would appear that there is no authority on the part of Parliament or the Government commensurate with that responsibility," he said.

It is, of course, a strange feature of our parliamentary system that a private member cannot vote against money for the CBC or any other government agency without voting against the government. The estimates for all crown corporations are submitted by the government, and government members voting against any of them, or moving to reduce them, are voting against the government.

Just as Mr. Stewart was making his suggestion, Dr. Stanley Haidasz, Liberal MP for Toronto-Parkdale, was inscribing on the order paper questions wanting to know why the CBC gave exposure

to Sir Oswald Mosley and Ron Gostick, and if they were paid, how much?

Both Mr. Stewart and Mr. Haidasz acted after the Canadian Radio-Television Commission had named a group to conduct an inquiry into a CBC program which allegedly did a great injustice to the town of Dunnville, Ontario. This inquiry is now underway.

Largest of the crown corporations is, of course, the Canadian National Railways. But it is the CBC which Parliament must vote the most money. For the 1969-1970

fiscal year, Parliament is being asked to vote \$166 million for the CBC, an increase of \$14.9 million over the current fiscal year.

Mr. Stewart suggests that the CBC, the CNR, the Bank of Canada, and each of the other dozens of crown corporations and agencies should have a member of Parliament on its board. "If nothing else, this kind of representation could serve as a watch-dog on behalf of the Canadian people," he said. "The people want to know," he continued, "why the government seems so powerless in connection with crown agencies. The independence of these agencies almost amounts to contempt of the democratically-elected representatives of the people."

The fact remains that not one of these agencies could operate another day were the members of Parliament to vote money for them.

Presbyterian Church in Canada to experiment at General Assembly

When the General Assembly of the Presbyterian Church in Canada convenes in early June it will first devote two days to working sessions concerning the life and work of the church. Reports of boards and committees will be distributed to the commissioners beforehand for study and discussion. The pre-Assembly meeting will be informal.

Applauding changes in the church, the editor of the Presbyterian Record quoted from Dr. Smart of Union Theological Seminary, New York City. "There are three necessities in the life of a pilgrim church: continuity with its past, especially with that decisive

period of its past that is canonized in scripture; openness and readiness to act at God's command in the present; and willingness to face a future that will render all the formulas of past and present insufficient. The genius of a truly biblical faith is that it keeps all three in balance. But let only one element be lacking and the result is fatal."

(RES News)

Verdien een boek door het aanbrengen van een abonnee op ons blad.

U hoeft niet over Uw gehele salaris belasting te betalen

Wij bedoelen daarmee het volgende:

Indien U een Canadese belastingbetaler bent dan worden bepaalde aftrekken van Uw inkomen toegestaan.

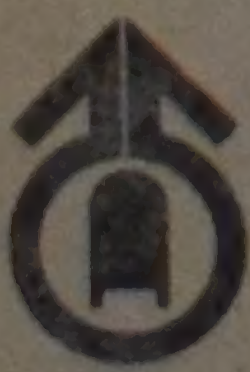
Bij voorbeeld, iedere belastingbetaler die gedurende het gehele jaar in Canada is geweest wordt \$1,000 toegestaan dat niet belastbaar is. Vervolgens, indien U gehuwd bent en het inkomen van Uw vrouw bedraagt minder dan \$250 per jaar dan kan U een extra \$1,000 voor haar aftrekken. En als U bovendien kinderen beneden de 16 jaar hebt kunt U \$300 aftrekken; en voor kinderen boven de 16 doch onder 21 jaar \$550.

Indien Uw kind invalide is of een school of universiteit afloopt kan voor dat kind \$550 worden afgetrokken — zelfs als het boven de 21 jaar is.

Indien U een familielid buiten Canada moet steunen en dit familielid voldoet aan bepaalde Canadese Belastingvoorschriften, dan kan men voor hem vrijstelling verzoeken.

Er is een zeer belangrijk ding dat U moet onthouden als U Uw inkomstenbelasting invult; indien U niet gedurende het gehele jaar in Canada gewoond hebt moet U Uw vrijstellingen pro rato omrekenen. Dat wordt volledig in de belastinggids uiteengezet.

Als U hulp nodig hebt om Uw bijzet in te vullen en de ingesloten gids U blijkbaar niet kan helpen, kom ons dan opzoeken. Er is een District Belastingkantoor in Uw buurt die al de antwoorden op Uw vragen omtrent inkomstenbelasting kan geven. Vele van de mensen daar spreken verschillende talen. Als U wilt kunt U een vriend meebrengen om te vertalen. Hoe dan ook, wij krijgen U zonder dat U zich daarover bezorgd maakt door de belastingtijd heen.



Wij zijn er om U te helpen

GOVERNMENT OF CANADA
DEPARTMENT OF
NATIONAL REVENUE,
TAXATION

BRITISH COLUMBIA - "THE GOLDEN PROVINCE"

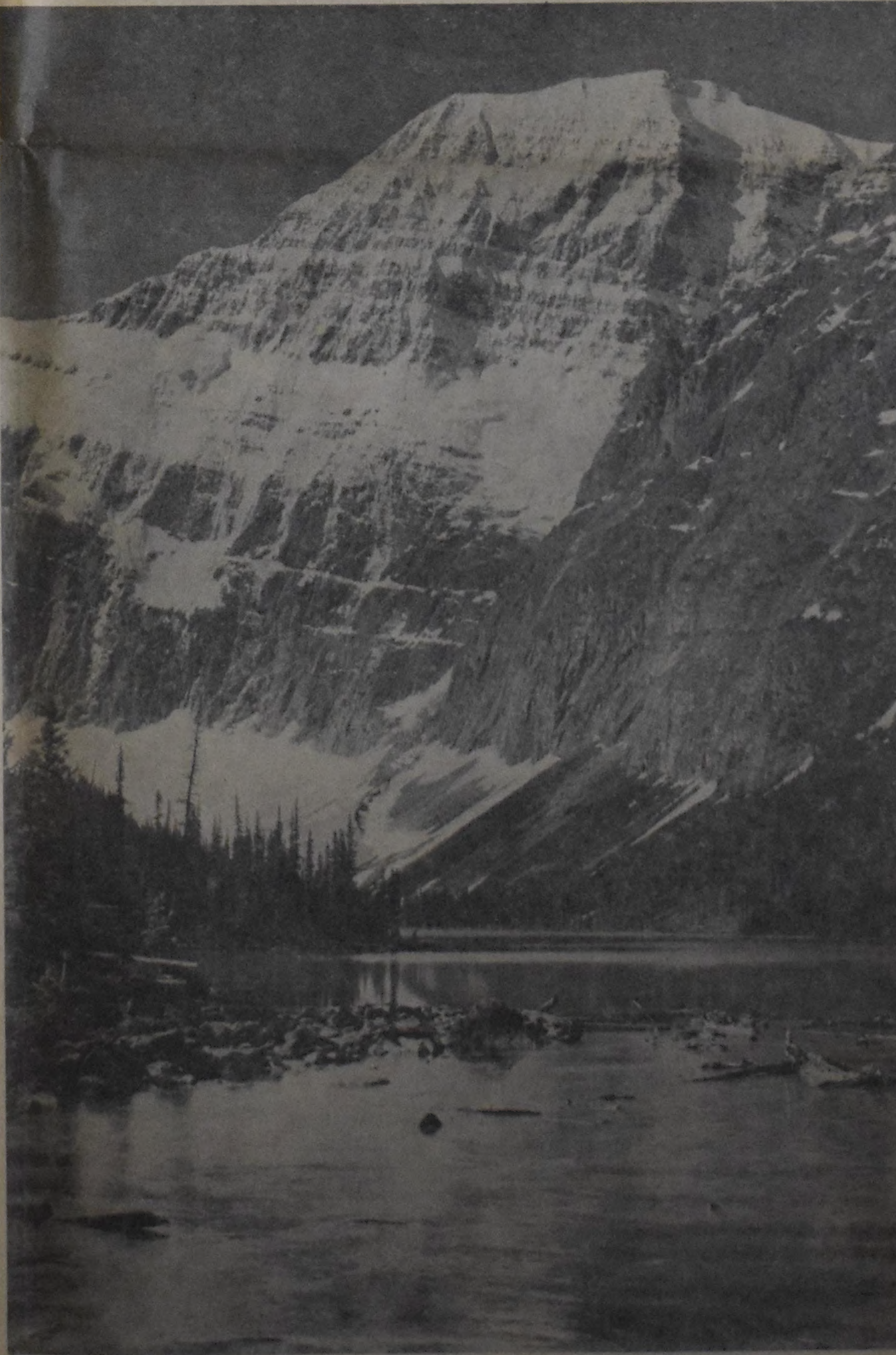
by Ed Arrol

(Canadian Scene) — What is it like, living in Canada's third largest province? H. Glynn-Ward, in her out-of-print book *The Glamour of British Columbia*, shows the enormity of British Columbia in this introductory paragraph: "Canada, for tourists and many others who ought to know better, is divided into six parts, viz., the Maritimes, Quebec, Ontario and the "Golden Prairies", the Rockies, and the Coast. Few people realize that, once they are over "The Great Divide", there is a whole empire between the Rockies and the Coast, which is British Columbia." This is more so today than it was in 1932 when this book was published.

Further into her book, H. Glynn-Ward expresses a well-known truth that British Columbians do not know their province, so how can they tell others about it — other than the small niche they know? "If you were to tell provincial taxpayers that their railway (the P.G.E.) passed through scenery far and away more beautiful than anything else on the North American Continent, and that it had every possibility in its mining, cattle-ranching, small-adjacent country for lumbering, farming, and hunting, they would stare at you open-mouthed, for it is strangely true that only about five per cent of British Columbians know anything at all of their own province."

But to all who live in British Columbia, this "Golden Province" is home. An Englishman is at home on the west coast, especially in Vancouver and Victoria (the nearest approximation of England in North America). Victoria's unbroken flower beds from the sea to the island hills, and especially the tulips, appeal to the people from Holland. In Vancouver's Horseshoe Bay areas, there is a model of the Greek Acropolis built high above the water. The rugged coast with its breath-taking beauty reminds British Columbia's Norwegian population of the fiords they left behind. Many Scandinavians, too, are fishermen on B.C.'s coast. A refugee from Czechoslovakia, Leon Koerner, established Alaska Pine and Cellulose of Vancouver, the largest producer of wood pulp for use in the manufacture of textiles. The firm employs nearly five thousand people. Lumbering was the goal of 4,700 East Indians who arrived in British Columbia from the Far East from 1907 to 1909 as unskilled labourers.

The 1951-1961 Census revealed that British Columbia received the third highest number of immigrants in Canada (after Ontario and Quebec). Those who know and love British Columbia will agree that there is a very good reason for this.



THE GLAMOUR OF BRITISH COLUMBIA

Church Service in Mexico

The following letter was sent to the Canadian Home Bible League. Rev. Schemper is a missionary of the Christian Reformed Church and director of the Bible League in Mexico.

Dear friends in Christ,

Today is Sunday. Darkness has fallen over the city of Mexico. It has been a busy but enjoyable day. This morning our family gathered for worship at the 9 a.m. English service. The missionaries usually participate in some mission activity in the area, or perhaps, are out of town for the weekend at some distant mission. Those missionaries who are in the area and their families attend the Spanish services during the day with our Mexican Christians. Today a student, our son Tom and I went to one of our missions about 70 miles east of the city. We left after the English worship. Permit me to share some of this day with you.

The highway for the most part was an excellent toll road. We had to cross the mountain range east of the city which took us to 9000 feet above sea level. The cool air and evergreen trees at this altitude reminds one of northern U.S. or Canada. As we traveled the highway we were impressed with the two snow covered peaks visible during the entire trip. We could not help but marvel and praise God for His majestic revelation of His power and divinity in the things He has made. But, in contrast, we were disheartened and reminded of the need of the Gospel here as we met scores of people walking along the highway on a pilgrimage to the Shrine of Guadalupe in Mexico City. It was evident that they had come a long way and they still had another forty miles to go. Many of the older people were so foot-sore that

they crippled slowly along the highway. Sad was the sight. These poor people think this will merit them favor with God. Their superstitious devotion to the Virgin of Guadalupe entirely eclipses the Christ and the Gospel of Grace. We distributed our entire supply of "God Speaks" to them, a Scripture tract which presents Sin, Salvation and Service. It is our hope and prayer that God will speak to their benighted hearts.

Finally the time came for us to leave the superhighway. In contrast, we had to go over bumpy dirt trails to reach the village of Ocotlan, a village of over 2000 people. When we arrived at the adobe clay home of one of the members of the mission, we were warmly greeted. Before the worship, members of the mission were busy inviting people in the village to come and hear the Gospel. Several ladies were busy in the dusty backyard preparing food for us. The area is very dry and dusty. The water was taken from a dirty, deep open well and the very little observance of sanitation rules in the preparation of the food almost encouraged us to say, "No thank you." But we asked the Lord to bless and we ate.

Finally the time came for worship. It was two hours later than the stated time, but on time for the Mexican village folk. We could not help but admire the bold witness of these Christians in a hostile community. We were told that two of their Christian brethren had been martyred in the past for their faith. The place of worship was the adobe clay home. It certainly was a multipurpose building. It serves as a bicycle shop for people walking along the highway the father during the day, at night on a pilgrimage to the Shrine of Guadalupe in Mexico City. It was evident that they had come a long way and they still had another forty miles to go. Many of the older people were so foot-sore that

When the student called the people to worship, we were reminded of the promise that where two or three are gathered in His name there is He in the midst of them. Permit me to describe the room for worship. In one corner, under a crate, was a rabbit. On the bench where the father fixed bicycles was a big basket with a turkey setting on eggs. There were no benches or chairs. The people sat on the floor. Before the worship, the father of the home went to some neighbors for a chair. This chair was for me. Why should I be so privileged and honored that I should have the chair while others sat on the floor? Such is their hospitality. Lustily they sang the songs of Zion. Strange... the student preached on Colossians 3:1-4. Look up this text and you will wonder why Christians who have so little would encounter a pertinent message in this text. Could their extreme poverty in any way divert them from looking up? But to the message they responded, Amen. I could not help but think how much more pertinent is the truth of this text for many of us who are crowded with material blessings which are apt to divert us from the treasures we have in Christ. At the worship were two young men who had never heard the Gospel nor read the Bible. Considerable time was spent with them. They both asked for a Bible. A Bible furnished by the World Home Bible League was given. There was a response of interest. They have heard. Pray that the Holy Spirit will bless.

When we were ready to leave, the sun was low. They had one final request. Would I, please, take

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Afrikaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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Corner Gage & Main St. Box 312, Station B Hamilton, Ontario

two of their members to the city trust blessed our efforts. But our thoughts go to you who support us with your gifts and prayers. We feel that you were right with us. Therefore we like to share this with you.

D.V., we will be coming to Michigan about the middle of March, for deputation. We will be living in Holland, Michigan. During this time we hope to see many of you and share with you what the Lord is doing in Mexico. Part of the time I am scheduled to go to Alberta, Canada. If possible we will be happy to present the challenge of Mexico in your church. Arrangements should be made with

Mr. Huibregtse of our mission board as soon as possible.

We request your continued support with your gifts and prayers. Our everincreasing literature and film ministry will demand a lot of our faithful Christians in Canada and the U.S. We are about to open a large literature and Gospel film center right in the heart of downtown Mexico City. The cost will be great but we are confident the fruits will warrant the sacrifice.

With Christian greetings,

The Schempers

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CROSSWORD PUZZLE

ACROSS

1. All of the "Arabian Nights"

5. Beautiful bird

9. Ecclesiastical law

10. Helen's abductor

12. Unbind

13. Farewell

14. Kind of bond

15. European country

16. Co's partner

17. Girl's name

18. Permit

19. Wheel on a chair

21. Large worm

22. Cry of pain

23. Conjunction

24. Apple seed

26. Senorita's chaperon

30. Capitol fellow: abbr.

31. Vampire

32. An age

33. Song bird

35. To feed to excess

36. Having wings

37. Lower part of ship's hull

38. Network: poss.

39. Operatic melodies

40. Bump mark

41. Internal decay of fruit

DOWN

1. Tropical fruit

2. Playful tricks or pranks

3. Simmer

4. Chemical suffix

5. Extra

6. Walk through water

7. Arabian gazelles

8. Kinswomen

9. Isometric

11. Hard animal fat

15. Needle-fish

17. Hawk's cage

20. Apex

21. Before

23. Retired

24. Sound, as bells

25. Inborn

26. Well-known Doris

27. "Till the Sun Shines" girl

28. Confection

29. Pays one's part

30. Cicatrix

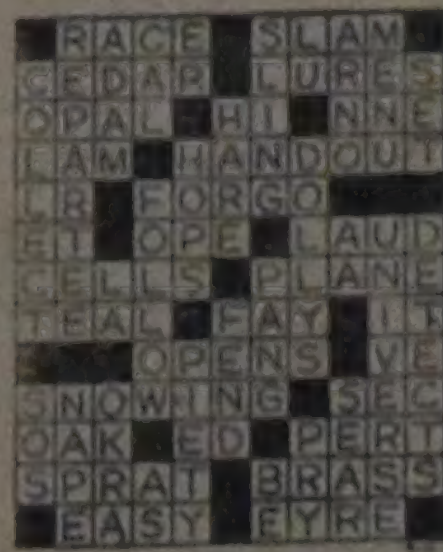
31. French seaport

34. Solar disc

35. Female

37. Ancient Asian empire: abbr.

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SOLUTION to previous Crossword Puzzle

Buy from the people who advertise in this paper

Nieuwe stem op het eiland BONAIRE

De opening van een eigen relay-station op het eiland Bonaire (Nederlandse Antillen) is te beschouwen als de afsluiting van een belangrijke fase in de groei van Radio Nederland Wereldomroep.

Relayeerde de Wereldomroep sinds 1964/1965 een deel van zijn uitzendingen op huurbasis via de zender van Trans World Radio op het koraaleiland in het Caraïbische gebied, van nu af zorgen twee eigen kortegolfzenders van 300 kilowatt elk, er gedurende vijftien uur per etmaal voor, dat de Nederlandse stem duidelijker en langer in de lucht zal zijn.

Een winst in tijd — vroeger was RNW zeven uur per etmaal in de lucht — en een winst naar vermogen — de zender van Trans World Radio leverde 260 kilowatt. Tegen de achtergrond van de snelle ontwikkeling, die de radio als overdrachtsmedium doormaakt in grote delen van de wereld is er zelfs sprake van een explosieve herleving — is deze stap op een lange historische weg belangrijk voor Nederland én voor het gastvrije Bonaire.

De verbeterde ontvangstmogelijkheden op het Westelijk halfrond, zowel wat de sterkte van het "signaal" betreft als wat de hoorbaarheid van de uitzendingen aangaat, speciaal in gebieden als Canada, de Verenigde Staten van Amerika, Latijnse-Amerika, West-Afrika, maar ook het Caraïbische gebied zelve onderstrepen het be-



Ruth Vander Meulen, Class of '55. Nurse. Assignment: Nigeria. People at home worry about the common cold. Over here it's leprosy, malaria, rabies, gonorrhea, hepatitis. Ruth goes out into the bush to treat diseases and set up children's clinics. And while she's busy with the medicinal water she tells of the power of the Living Water. Because Ruth is trained for this, too . . . and she's in action . . . for Christ's sake!

for Christ's sake!
The action starts here. Write for details.
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Nederlandse Wereldomroep opent eigen Relaystation



Het park van zendmasten van het nieuwe relay-station op Bonaire die de gordijnantennes dragen.

lang van het nieuwe zenderpark, dat met zijn 21 antennes de contouren van Bonaire heeft veranderd.

Het nauwere contact, dat de Antillen gaan onderhouden met het net van internationale radioverbindingen is — tenslotte, maar allerminst ten leste — een belangrijk voordeel van deze vestiging op een eiland, dat zo gunstig ligt als basis voor een duidelijke radio-stem naar alle windrichtingen.

HOE HET GROEIDE

Een fase dus in een ontwikkeling, die na de tweede wereldoorlog werd begonnen via het toen nog aanwezige zendmateriaal in Huizen — met de bekende draaibare antenne —, in Kootwijk en in Lopik. Centralisatie van het zendmateriaal te Lopik werd allereerst een dwingende eis, die in 1958 vervuld kon worden met de ingebruikneming van drie zenders van 100 kw, één van 50 kw en één van 10 kw.

Inmiddels groeide de korte golf, een gewild overdrachtsmiddel op de lange afstand, dicht met stations en werd het met het jaar moeilijker om de luistergebieden van de Wereldomroep vanuit Nederland alleen te bereiken. De keuze, die uit deze onstuithare groei van het aantal kortegolfzenders voortkwam was: versterking van het zenderpark in Lopik of een aanmerkelijke versterking van het signaal via relay-stations. Radio Nederland Wereldomroep koos voor het laatste.

De tweede stap werd gezet: in 1964/65 kwam de Nederlandse stem in de Caraïbische lucht via de gehuurde zender van Trans World Radio. Speciaal het westelijk halfrond, maar ook de luistergebieden in West Afrika voeren er wel bij.

De volgende stap werd de bouw van eigen zenders op het eiland, dat uit de ervaring een goed en gastvrij eiland bleek te zijn. Dus werd de derde stap voorbereid, die nu wordt afgerond met de opening van een eigen station, dat 17 antenne-torens in de lucht steekt.

HOLLAND CALLING

De onafhankelijke stichting, die de Wereldomroep is en die op 15 april 1947 het levenslicht aanschouwde, ontvangt haar inkomsten, samen met alle andere Nederlandse radio-organisaties uit de luistergelden, die iedere Nederlandse radio- en tv-bezitter jaarlijks betaalt.

Van het geld, dat de Wereldomroep daarvan ontvangt, legt het bedrijf het contact via de ether met Nederlandse land- en rijksgenoten waar ook ter wereld in de Nederlandse taal, maar daarnaast ook met het enorme luisterpotentieel van Engels-, Spaans-, Indonesisch- of Arabisch-sprekende luisteraars, die belangstelling hebben voor Nederland in zijn Europese verbanden, die behoefte hebben aan objectieve informatie, over wereldzaken, die hun ontwikkeling willen toetsen aan een bron, waar veel directe en indirecte informatie in- en uitvloeit.

Zo gezien is elke uitzending, elk transcript programma, elke "kabel" naar stations op het Westelijk halfrond een poging om tot betere communicatie tussen mensen te komen, of deze mensen de objectieve spiegel van Europa, of van hun eigen gebied, voor te houden.

In juli komt er een taal bij: het Frans. Daarmee wil de Wereldomroep met name de landen in Afrika, waar Frans de voertaal is, bereiken.

Dagelijkse uitzendingen dus — waaronder elke weekdag één speciaal voor Suriname en de Nederlandse Antillen, waarin behalve van het Nederlands ook incidenteel gebruik wordt gemaakt van de in die landen gebezigde talen.

TWEE KEER PER WEEK

Tweemaal per week verleent de Wereldomroep in het Engels en het Spaans een speciale service aan een groot aantal stations in

de Verenigde Staten, Canada, Centraal- en Zuid-Amerika en Afrika: des dinsdags een rubriek "European Review", waarin vaste correspondenten in heel Europa achtergronden geven van de Europese politieke hoogtepunten, elke vrijdag een rubriek "Transatlantic Profile", die meer de informatie omtrent de personen op het politieke toneel wil geven.

De transcriptiedienst van de Wereldomroep voorziet buitenlandse radiostations van complete, op de band of de plaat gezette, programma's voor lokale uitzendingen, waarvan er in 1968 negentigduizend de Hilversumse deur uitgingen in twintig verschillende talen naar ruim honderd landen.

OPLEIDING

Nieuw is een activiteit van de Wereldomroep, die dit jaar van start is gegaan onder de naam "Training Centre" — een opleiding van jonge mensen uit ontwikke-

lingslanden in de richting van hun toekomstige ontplooiing in de informatieve radio- en tv-programma's. Met steun van Philips en het Nederlandse ministerie voor ontwikkelingshulp is achter het hoofdgebouw van de Wereldomroep te Hilversum een centrum gebouwd, dat eenvoudige, maar moderne apparatuur bevat en waar cursussen van vier maanden een steentje willen bijdragen aan de communicatie van de derde wereld.

Een eigen gezicht in de overbevolkte wereld van de kortegolf: of het nu in het nieuws is of in

de persoverzichten, in de muziekprogramma's of de causerieën, in de toeristische informatie of de economische rubrieken. Een eigen stempel, dat duidelijker doorkomt, waarmee het wordt "gedrukt" verbeterd kunnen worden. Het zenderpark op Bonaire is een fase. Een bijzonder belangrijke fase.

N.B. Als U een briefje schrijft aan Radio Nederland, P.O. Box 222, Thornhill, Ontario en vraagt U op de adressenlijst te plaatsen, wordt U regelmatig een programma schema toegezonden.



TEACHER Nanci AYTON utters soundless words to teach deaf students to become computer key-punch operators. Nanci, who has been deaf since she was 8, is giving the 20-week course in hopes that it will be a stepping stone to better jobs for deaf people.



Na vijf jaar . . .

verkregen zij dezelfde nationaliteit als hun zoon die in Canada werd geboren. Het Canadese staatsburgerschap is iets waarnaar veel mensen over de hele wereld verlangen. Bijna 60.000 mensen uit veel landen worden ieder jaar beëdigd als Canadese Staatsburger.

Komt U in aanmerking voor de voorrechten en verantwoordelijkheden van het Staatsburgerschap? Denk er eens over na en informeer bij het dichtstbij-

gelegen Gerechtshof dat Canadese Staatsburgerschapzaken behandelt (Canadian Court Citizenship Court). Men staat klaar U te helpen in: HALIFAX, MONTREAL, OTTAWA, SUDBURY, TORONTO, HAMILTON, ST. CATHARINES, KITCHENER, LONDON, WINDSOR, WINNIPEG, REGINA, SASKATOON, CALGARY, EDMONTON en VANCOUVER. U kunt ook schrijven naar: The Registrar of Canadian Citizenship, Secretary of State Department, Ottawa.

DE REGERING VAN CANADA

TEACHERS WANTED

The John Calvin Christian School of Strathroy, Ont., will be in need of a

TEACHER

for one of the elementary grades, for the school year 1969-1970. The learning program is expressed in the use of a centrally located resource centre. Applications, stating qualifications and experience, are to be forwarded to the principal, Mr. G. H. Bonekamp, 306 Drury Lane, Strathroy, Ont.

The Thunder Bay Christian School, Fort William, will need

TEACHERS

for the primary and the intermediate grades for the school term beginning September 1969. Please send application or write for information to the Principal Mr. R. Schuurman, R.R. # 2, Fort William, Ont.

Calvin Christian School, Chatham, Ont., will be in need of qualified

TEACHERS

for various grade levels. Please send letters of inquiry or application to Mr. J. Postma, Principal, 72 Tassiman Ave., Chatham, Ont.

The Calvin Memorial Christian School of St. Catharines requires:

- 2 Junior (gr. 3-6) TEACHERS
- 1 Part-time TEACHER

commencing Sept. 1969. Applications are invited. Kindly direct inquiries to: John Stronks, principal, 300 Scott Street, St. Catharines, Ont.

The Calvin Christian School of Victoria, B.C. invites applications from

TEACHERS

for two forthcoming vacancies in September 1969 in grades 1 through 4. Send your inquiries or applications to the Principal, Mr. H. van Huizen, 2560 Shelbourne Street, Victoria, B.C.

Calvinistic Christian School of Wellandport, Ont. requires

TEACHERS

for the year 1969/1970. Openings in the primary, intermediate and senior grades. Our 10-room school is conveniently located in the Niagara Peninsula. Send your applications to Mr. J. Tamming, principal, R.R. 1, Wellandport, Ont.

The Toronto District Christian High School in Woodbridge requires for the school year 1969-70

A PRINCIPAL and ADDITIONAL TEACHERS

in various subject areas. Please send applications, stating qualifications and references, to Miss A. G. J. Masselink, P.O. Box 527, Woodbridge, Ontario.

FRASER VALLEY Christian High School with grades 8-12, and 14 rooms requires for 1969-1970

qualified teachers in Commerce, Physical Education (Boys and Girls)

FRENCH, ENGLISH/HISTORY

Applications, stating qualifications, experience and references, to be sent to: Mr. H. K. VandeZande, Principal, 15353 - 92nd Avenue, North Surrey, B.C.

London District Christian Secondary School

will need a

MATHEMATICS TEACHER

for the school year 1969/1970.

Please send inquiries or applications, stating qualifications, references, etc. to Mr. W. Drost, Principal, 243 Tremont Rd., London, Ont.

The HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL is in definite need of

ADDITIONAL TEACHERS

for the school year 1969/1970, including a

SCIENCE TEACHER

If interested in a teaching position, please contact the Principal, Mr. P. J. Krosschell, 28 Athens St., Hamilton, Ont., phone 389-3411.

The Belleville District Chr. School invites applications for

TEACHERS

for the primary and intermediate grades. Please send applications to the principal, Mr. J. Wilms, Belleville District Chr. School, Belleville, Ont.

Due to expansion the Barrie Timothy Christian School, conveniently located near Toronto, will need:

2 TEACHERS

for the intermediate and primary grades. Please submit applications to: Mr. I. Witteveen, Principal, 35 Ferris Lane, Barrie, Ontario.

Sarnia Christian School needs

TEACHERS

for Sept. '69. Grade level open for discussion. Apply to the Principal, Miss R. Van Westenbrugge, 1722 Dell Ave, Sarnia, Ont.

If you would be interested in

TEACHING

in the Primary or Intermediate Grades of the Parental Christian School in the beautiful City of London, Ont., please send your application to the principal, Mr. W. Van Wieren, 202 Clarke Side Rd., London, Ont.

The Wallaceburg & Dresden Christian School needs

- 1 TEACHER for grade 1 and 2,
- 1 TEACHER for grade 3 and 4

for 69-70 school year. Please send applications and references to Mr. Wm. Sluys, R.R. 1, Dresden, Ont.

Want a rewarding experience? Don't be just another teacher — be THE other teacher.

Teach Grades 1-4 in the Galt Christian School. Teachers College applicants especially welcome.

Write Mr. R. Poortinga, Principal, 147 Glenmorris St., Galt, Ont.

Trinity Chr. School is in need of

MALE AND FEMALE TEACHERS

in all the grades. Proficiency and French is essential for 5, 6, 7, 8. Please send applications to Jennie Visser, Trinity Chr. School, 650 Walkers Line, Burlington, Ont.

Springdale Christian School needs

A TEACHER

for grade 1 and 2. We are located only 25 miles north of Metro Toronto. For further information write to our principal, Mr. David L. Witt, R.R. 4, Bradford, Ont.

Due to expansion and retirement the seven room Georgetown District Christian School needs

TEACHERS

for the primary and intermediate grades for the school year 1969/1970 (all single grades). Send applications, stating qualifications and references, to the principal, Mr. J. Petrusma, 28 Ewing St., Georgetown, Ont.

Lacombe Christian School will need at least

2 TEACHERS

for the elementary grades for 1969-70. New 6-room school in modern town in beautiful Alberta parkland. Write: W. Wildeboer, Principal, Lacombe Christian School, Box 434, Lacombe, Alberta.

The Centennial Christian School located at Terrace, B.C., Canada, requires

ONE TEACHER

for Grades 1 and 2, and

ONE TEACHER

for Grades 3 and 4, for 1969/70 school term. For further information please contact: Mr. Epp Talstra, 4715 Olson Avenue, Terrace, B.C.

The Langley Chr. School is in need of a

PRINCIPAL

by Sept. '69. Application forms and information can be obtained from the Secretary, Mr. H. Kuipers, 6221 - 200 St., R.R. 4, Langley, B.C.

RED DEER, ALBERTA

Red Deer Christian School Society offers a fine opportunity and a real challenge for a

PRINCIPAL

We have a new school for five grades and need a qualified principal.

Send applications to Mr. Fred Meyerink, 4309 Grandview Blvd., Red Deer, Alta.

Born Free

"De Geest van de Here is in mij, omdat hij mij gezalfd heeft. Hij heeft mij gestuurd om aan de armen de blijde boodschap te brengen, om aan de gevangenen te zeggen dat ze vrijgelaten zullen worden, en aan de blinden dat ze zullen zien, om onderdrukten de vrijheid te geven, om af te kondigen het jaar van God's genade."

Het adembenemende vrijheids-panorama dat de profeterende Jesaja hier ontrolde, werd door Dr. Bernard Zylstra geciteerd tijdens zijn rede "Are you born free?" ter gelegenheid van de CJL Foundation's jaarvergadering op 22 februari. Zoekt u een antwoord op deze beklemmende vraag, "Are you born free?" dan kunt u dat alleen in de Schriften vinden. De wanhopige uitroep van de grote Franse denker Rousseau dat de mens in vrijheid is geboren en dat we hem nochtans overal in ketenen zien, klinkt ook nu nog door de wereld en wel met vernieuwde kracht. De mens zoekt de vrijheid, hij kan eenvoudig niet anders juist omdat hij mens is en geen dier. De geschiedenis vanaf de schepping is een geschiedenis van een vrijheidsworsteling, die in onze 20ste eeuw culmineerde in de opkomst van de vakbeweging en de omverwerping der koloniale rijken. En toch zien we een mens overal in ketenen en een wereld geteisterd door opstand en oppositie. De oorzaak van de huidige chaos is een zonde proces dat Dr. Zylstra horizontalisatie noemde. In deze horizontalisatie herkent de mens zichzelf niet meer als God's beeldrager in God's schepping omdat de verticale lijn ontbreekt. De mens weet niet meer wie hij is, en wanneer de mens zichzelf niet meer kent, dan is het onvermijdelijk dat hij niet langer weet heeft van de echte menselijke gemeenschap en de ware menselijke vrijheid. De mens als doel in zichzelf dwaalt doelloos en blind.

Applications are invited for the position of

PRINCIPAL

at the John Knox Christian School, New Westminster, B.C. Consider the challenge of leading this 9 room, 300 pupils, elementary school. Several other teachers will be required for the lower grades. For more information write: Education Committee John Knox Chr. School, 8275 - 12th Ave., New Westminster, B.C.

The Holland Marsh Christian School requires

A PRINCIPAL and TEACHERS

for the school year 1969-70. Located just north of Toronto, within reach of 3 universities and the A.A.C.S. institute. Small classes. Please apply Mr. Andy Brouwer, secr., R.R. 2, Newmarket, Ont.

The Duncan Christian School is in need of a

PRINCIPAL

and an ADDITIONAL TEACHER in the primary grades. The City of Duncan is situated in the beautiful countryside of the Cowichan Valley on Vancouver Island, B.C. Please send your application or request for further information to: Mr. J. Kroek, Secretary, 440 Arbutus Ave., Duncan, B.C.

Applications are invited by the

JOHN KNOX CHRISTIAN SCHOOL of BRAMPTON for a PRINCIPAL and TEACHERS

for the Junior and Senior division 1969/1970. Please send applications stating qualifications and references to the principal Mr. H. Van Der Windt, 82 McLaughlin Rd. S., Brampton, Ont. Telephone 451-3236.

delings rond in de scheppingverbanden, waarin God hem geplaatst heeft. Als voorbeelden gebruikte Dr. Zylstra het gezin en de staat, verbanden waarin een mens geboren en waarbinnen hij geplaatst is. Gezin en staat hebben dan ook een institutioneel karakter met een institutioneel gezag. Zodra echter dit karakter en gezag overgedragen of overgenomen wordt door verbanden met een vrijwillig karakter en gezag (b.v. de vakbond) dan tast men daarmee de mens in zijn God-gegeven vrijheid aan. De eigen dwingende bevoegdheid van de overheid wordt dan gegeven aan een vakbond die van nature zulk een bevoegdheid niet bezit.

De dwang en willekeur die men ook hier te lande overal aantreft, niet in het minst op het arbeids-terrein, is een direct gevolg van de horizontalisatie, waarin voor Jezus Christus geen plaats is. Dr. Zylstra herinnerde zijn toehoorders aan Jezus' woorden: "Als jullie je houden aan alles wat ik je geleerd heb, dan zul je echte leerlingen van me zijn. Dan zul je de waarheid kennen en de waarheid zal je vrij maken".

Dr. Zylstra's uitnemende rede, waarvan het bovenstaande slechts een korte parafraze is, zal binnenkort in brochurevorm verschijnen.

De CJL Foundation's jaarvergadering werd op bekwaam wijze gepreseed door voorzitter Henk Kuntz. Hij verwelkomde de vele leden en gasten en gaf de aanwezigen volop gelegenheid vragen te stellen omtrent de secretariele en financiële rapporten en de begroting voor 1969, een gelegenheid waarvan druk gebruik gemaakt werd. Gerald Vandezande gaf een duidelijke uiteenzetting van de huidige stand van zaken.

Eensgezind werd een motie aangenomen, gericht aan de Ontario Minister of Labour, waarin aangedrongen werd op verwerkelijking van vrijheid van vereniging. Met eenstemmigheid werd een dankbetuiging gezonden aan Mr. Leonard M. Reilly voor diens onvermoeide pogingen in de Wetgevende Vergadering van Ontario om vrijheid in de arbeid te verwezenlijken in de provincie.

Rev. James Joesse's gebed aan het einde van de vergadering was een gemeenschappelijke dankzegging aan Hem die ons heeft vrijgemaakt in zijn Zoon, en die ons verder zal leiden in onze strijd om die vrijheid te kunnen beleven in arbeid en bedrijf.

E. Vanderkloet
CJL Foundation,
P.O. Box 151,
Rexdale, Ontario

NIAGARA CHRISTIAN HOCKEY LEAGUE

FINAL STANDINGS

	GP	W	L	T	PTS	GF	GA
Hamilton Flyers (1)	24	22	1	1	45	143	40
Brantford Barons	24	17	6	1	35	89	41
Hamilton Blues (2)	24	7	14	3	17	52	97
Jarvis Imperials	24	6	18	0	12	78	116
Woodstock Kings	24	5	18	1	11	43	109

LEADING SCORERS (10)

Player	Team	G	A	PTS
John Ludwig, Hamilton Flyers		60	15	75
Frank Buwalda, Hamilton Flyers		15	24	39
John Polstra, Hamilton Flyers		12	25	37
Kees Oosterloo, Brantford Barons		22	14	36
Dennis Craddock, Jarvis Imperials		23	8	31
Bob Kramer, Hamilton Flyers		8	19	27
Leo Van Eyk, Jarvis Imperials		17	7	24
Arie Vanderstelt, Brantford Barons		13	11	24
Bill Schilthuis, Hamilton Flyers		13	9	22
George Kloet, Jarvis Imperials		12	10	22

Trophies were presented at the annual banquet to:

John Ludwig, Hamilton (1)	Top scorer
Kees Oosterloo, Brantford	Best defenceman
Bob Wouda, Hamilton (1)	Best goaltender
Hamilton Flyers Club	First place team

PLAY-OFFS

For the first game of the finals, the Hamilton Flyers host the Brantford Barons Thursday, March 13, 9 p.m. at the Mountain arena. Second and third games in Brantford and Hamilton respectively. The winners of this series will meet the Christian Reformed Hockey Association Champs.

TEACHER AVAILABLE

PRIMARY TEACHER, THREE YEARS EXPERIENCE SEEKS POSITION IN HAMILTON AREA.

For additional information contact:

Mr. W. J. Beck, 62 Delaware Ave., Hamilton, Ont. Phone 525-3320.



From the Mailbox

Entertainment

Dear Sir,

There has been much publicity lately concerning dancing. It is a pity that some Christians among us do not seem to realize the many dangers involved.

Other church groups have introduced dancing for their young people before and we could learn from them. It has been proven that by making such a compromise, they were unable to keep their young people interested in the church.

Dancing also tends to promote mixed marriages with its many problems.

Many of our young people are already busy with all the entertainment we have. If more entertainment is needed let us provide for healthy sports activities (and there are many). Others should be encouraged to sing in a choir or play in a band. The young people meetings can be made more meaningful with personal witnessing for our Lord and Maker. As parents and members of a Christian church, we are committed to give positive Christian leadership to our young people and like to suggest that we do just that.

Jack Stam
Trenton, Ont.

Toward a Christian Sunday

In our February 28 issue we printed an excerpt from an article by Dr. Arnold De Graaff under the above heading. This excerpt was provided by the RES News Service.

The article in its entirety has appeared in the February 1969 issue of "The Guide". Readers who want this interesting article may obtain a copy of "The Guide" by writing to the Christian Labour Association of Canada, 100 Rexdale Blvd., Rexdale, Ont.



THE WORLD AROUND US

CANADA - The problems of Federalism

Part II

The period in the 1930s is often called the time of classical federalism. There was a distinct line between the two levels of government. Attempts were made to set down which government had powers in what field. Most of the work was done through the courts, but the Rowell-Sirois Commission attempted to find a wider and more lasting settlement for the vexing problem of the different powers between the two levels of government. But the second World War intervened, and the findings of the Commission were never implemented. With the beginning of the war, the federal government took virtually all powers to itself. This was, of course, quite legal because the courts had always maintained that under the Peace, Order and Good government clause the federal government could legislate all that was necessary providing there was an emergency. And no one disputed that World War II was an emergency.

The situation after the war was quite different than it had been six years earlier. The federal government now had to look after a large number of veterans; hospitals had to be built for them, provisions had to be made for those who wanted to continue their education, especially those who wished to go to university. This meant the government became involved in health and education which, strictly speaking, were provincial matters. There was also a strong demand for more welfare programs, and since this involved large spending, the provinces were not able to cope with this. There was also a new awareness now that the economy of a country could, in part, be controlled by means of government taxing. Keynesian economics were now accepted and the federal government felt that it was therefore necessary that the bulk of taxation should be in the hands of the federal government so that a large scale depression could be averted by means of government taxing and spending.

Because the provinces had been relatively inactive during the depression and the war, their civil service was inactive, unimaginative, and not used to thinking in large, far-ranging plans for their particular provinces. The federal government, on the other hand, had steadily increased its power during this time. The federal civil service was young, active, an eager to begin implementing the various plans which had been designed during the war. There were plans for social legislation, for more schools, to build a Trans Canada highway, etc. But most of these programs came under provincial jurisdiction, so cooperation was of the utmost importance. From 1945 to about 1960 a sort of joint federalism was attempted. The federal and provincial governments would undertake combined programs. Legislation by either side was dove-tailed to meet with the other side. Most of the joint programs undertaken came about through means of conditional grants; the federal government decided a certain program was needed, so it went to the provinces and offered to pay half or three-quarters of the cost if the provinces would pass legislation to cover such a program. The provinces were eager to accept this money, because, although they had to produce a certain portion of it, it meant that it would benefit their province and money would be spent for construction in their province providing work for their people. In the case of the Trans Canada Highway, for instance, millions of dollars were spent in each province, most of the raw materials came from the province, and so did the labour force. Yet the province paid only a small amount of the total cost of the highway. When the project was finished, the province would also benefit from the highway for years to come.

By about 1960 the federal government, through means of these conditional grants, was involved in health and welfare, in resource development schemes, in vocational schools, in pensions, in disability plans, and in universities. The provinces benefited from all this, but by 1960 they were becoming very much aware that they were tied down and had little room for independent action. Since most of the proposals or new schemes originated with the federal government, the provinces either had to accept as they stood, or had to forego them altogether. By 1960 the provinces began to assert themselves; they began to demand that the federal government give the money to the provinces without any strings attached so that the money could be used as the province deemed necessary, and not as stipulated by the federal government. So from 1960 on, a more consultative federalism developed. Instead of the parent-child relationship of the previous decade, it now became a relationship of two equal partners. It became possible for a province to opt-out of a federal program, while still receiving the money it would have gotten if it had stayed in. With the money received the province could start and run whatever program it felt was more suitable for the needs of the people in the province.

Most of the initial pressure to change the conditional grant idea came from Quebec. Lesage was elected in 1960 on his "quiet revolution" platform and once in office he pursued his aims with vigour. He argued that the task of Quebec was to protect and encourage the French culture, but that this meant more than letting Quebec exist on the outskirts of English Canada as it had for so long. He argued that Quebec was so far behind that radical techniques had to be used which would not be necessary in other provinces and that therefore Quebec ought to have its own programs and run them as it saw fit. It was also necessary that the Quebec government show its people that it was capable of doing it alone, and not just carry out the suggestions of the federal government. They must

be able to take pride in their own achievements if they are to remain a distinct French Canadian culture.

Prime Minister Pearson agreed with Lesage and Quebec was allowed to opt-out of the most of the federal government's programs. (All the provinces could opt-out, but few bothered to do so.) The small programs were taken over by Quebec and for this she received a cash grant. With the larger programs a more complicated scheme was worked out: the federal government would reduce its taxation in Quebec equal to the amount that the federal share of the program had cost, and Quebec could thus tax its people for this equal amount. In this way the people did not have to pay more tax, Quebec could run its program as it saw fit, and it also had a certain measure of leeway and independence in its taxation.

In 1962, during the tax sharing negotiations, the federal government stated it would reduce its share of the three major taxes — personal income tax, corporation income tax, and succession duties — and allow the provinces to increase their taxes in these fields. To facilitate collection, the federal government would collect the taxes (for a small fee), and would turn over to the provinces their share of the yield. The provinces did not have to collect the same percentage as the federal reduction; they could set their percentage rate at what they wished. The provinces could thus go higher, and in effect raise the taxes in their province. All they had to do was inform the federal government what percentage they wanted and it would be collected for them. This was agreed upon by all provinces; the federal government collects for all the provinces except Quebec who collects its taxes separately.

J. J. Bout.

CYC Turbulence

Of all the uncalled for, unjustified and unnecessary extravagances initiated by the former Pearson administration, the subsidization of the Company of Young Canadians takes the prize.

According to a recent report to the Commons by State Secretary.

Gerrard Pelletier, this unstructured, undisciplined and unpopular collection of radical youths received in one year \$526,904.00 of Canadian tax-payer's money. An ex-director of this worse-than-superfluous organization received in one twelve-month period a salary of \$20,000.- and expenses of \$3,913.-. The latest activities of this misnamed youth peace corps include a rebellion within its own ranks. The press reports that thirty CYC rebels are forcibly occupying its Montreal headquarters to protest undemocratic attitudes of the organization's executive. It would have been better if the CYC had never been born. It certainly deserves to die, and the sooner the funeral takes place the better for Canadian young people and for Canada's budget.

—Rev. John F. Holliday in "The Gospel Witness"

One must either deny Christ or deny himself for Christ.

Where there is no repentance, there is no religion.

U hoeft geen lid te zijn van een vereniging om aan onze

Voordelige Groepsreizen

deel te nemen.

Voor inlichtingen en vertrekdata betreffende deze reizen:

C. STEENHOF

(v/h Fieldman

Chr. Ref. Church)

43 Crane Ave.

WESTON, ONT.

Tel. 241-0811 of 249-4921

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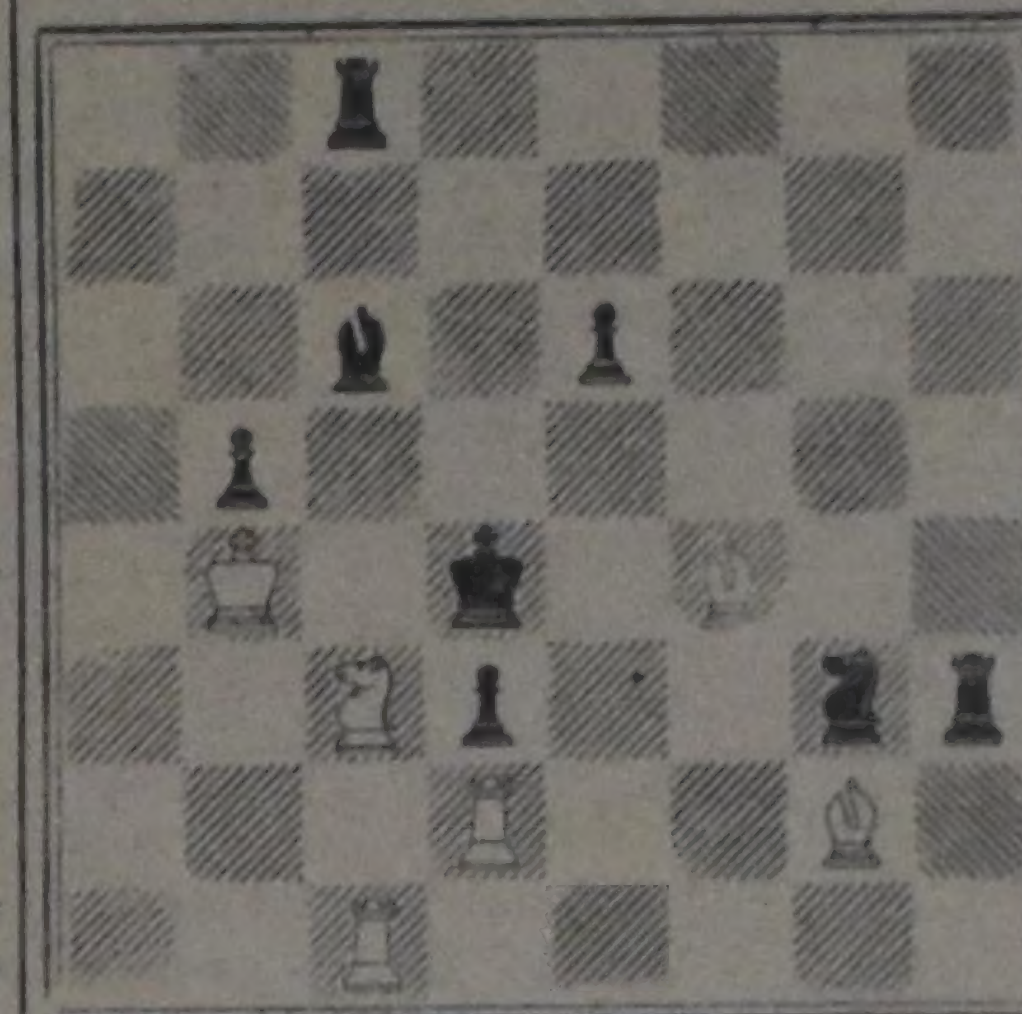
Let's Play Chess

Editor Mr. C. HESS

SECOND SERIES OF PROBLEMS IN
MARCH

No. 342

Author: Dr. M. Niemeyer
Black: 8 pieces

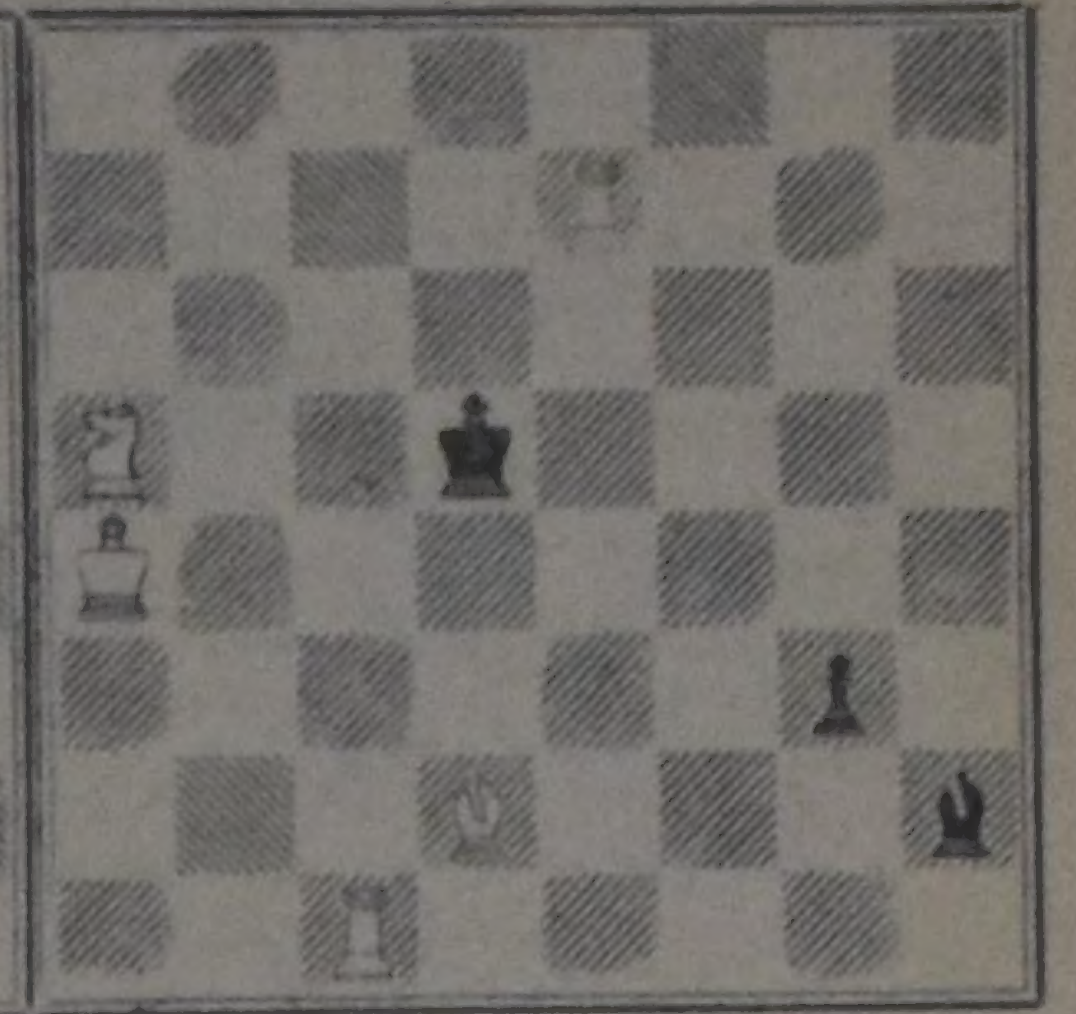


White: 6 pieces

White to play and mate in three moves. 3 points

No. 343

Author: P. Layer
First Publication
Black: 3 pieces



White: 5 pieces

White to play and mate in two moves. 2 points

NOTES

- Also in this second series we find lively and interesting problems as I said last week. They give just that which solvers should get out of their problems.
- Dr. Niemeyer's composition in No. 342 has a refined character, I would say. It seems as if he did all he could to confuse the solvers. You have to do your utmost. The solution should be in full again.
- Mr. Layer, known from the past as the only Canadian who provides our corner with original problems, broke his silence and came up with a Meredith in No. 343. The solution is rather simple but very elegant and not very evident as far as I can see. Indication of keymove and threat (?) is sufficient.
- Solutions of the March problems should be sent to the editor personally on or before the 20th of April (postmarked). People outside of Ontario have five days more.

REMINDER

I am still waiting for the person who will become the 100th newcomer in our contest. He or she will get 455 points free, do you remember?

20,000 Wait in Vain for Visit from Virgin Mary

St. Bruno, Que. (CP) — A crowd estimated at more than 20,000 waited in vain Monday night for a predicted appearance of the Virgin Mary in this town about 12 miles east of Montreal. Men, women, children, persons in wheelchairs, and others on crutches awaited in rain and mud for the Virgin who was to appear sometime between 7:00 and 9:00 p.m.

Most of the huge crowd dis-

persed some time after the scheduled vision failed to appear but hundreds stayed on through the night. Hotels and motels in the town were filled to capacity as persons came from points as far away as California.

Six girls, ranging in age from seven to 13, claimed last July the Virgin Mary had appeared to them — an evening when meteorologists said unusual storm cloud formations were visible over the area.

(Red Deer Advocate)

De Alberta rechten van de mens wetgeving . . .

(The Alberta Human Rights Act)

was in 1966 uitgevaardigd om het belang te benadrukken de waardigheid en waarde van het individu op te houden, opdat onze samenleving zich zal mogen ontplooiën tot haar hoogste potentieel.

Alberta is een van de provincies welke een wet uitvaardigde tot handhaving van de menselijke rechten om haar inwoners te beschermen tegen oneerlijke en discriminerende praktijken bij werkgeven, publieke huisvesting en openbare diensten op grond van ras, geloof, kleur, afkomst of plaats van geboorte.

Alberta's inwoners en bezoekers van de Provincie dienen bekend te zijn met deze beschermende maatregelen, die bij wet zijn ingesteld om zeker te maken dat deze rechten worden gerespecteerd en dat aan alle personen in de provincie de rechtvaardige en gelijke behandeling wordt gegeven waarop zij rechtmatig aanspraak mogen maken.

Indien iemand tegen U zou discrimineren in Alberta om welke ook van de genoemde redenen, hetzij in Uw werk, bij werkverkrigging of bij het gebruik van een openbare plaats, zoudt U zich moeten wenden tot:

The Administrator
The Alberta Human Rights Act
507 Terrace Building
Edmonton 6, Alberta



PROVINCE OF
ALBERTA
DEPARTMENT OF LABOUR

Public image of Christian Schools in Alberta scrutinized

Gunderson Report (2)

No doubt there are many different interpretations of the term "public relations". And some may question the advisability of District Eleven (of the National Union of Chr. Schools) becoming involved in this at all.

Basically, public relations is an organized communications effort, requiring expert attention to many technical details. The objective of communications is to motivate, to inform and to involve.

In general, a program of public relations for the societies within District Eleven would include evaluating the services provided in relation to public wants and needs, identifying services with these wants and needs, and communicating this identification to the public. Any such program of any size and purpose can be measured against these three conditions.

It should be emphasized that the various societies for Christian education in Alberta have public relations whether they want them or not. It is a matter of record that without public support — based on effective communication — any group is headed for trouble. Good communications is only part of the problem. Trying to repair public reputation without altering any policies is like trying to wipe out malaria by swatting mosquitoes.

Good public relations programs are dependent on your whole spectrum of organizational activity. A public relations firm does not presume to make your policies, but it can tell you what they will look like to the man on the street, and what long-term results are likely to be. It can make recommendations which reconcile your aims with the aim of retaining public approval. The rest is up to you.

What kind of policies are we talking about? Every point of contact, every corporate or group action which registers in public consciousness, everything contributing to the view of the Christian schools — the programs, the quality of the teachers, the appearance of the buildings and grounds, the requirement for membership, the tuition fees and the make-up of your school boards.

It should be stressed that the societies which make up District Eleven must win and rewin the support and understanding of those groups or publics whose backing is needed in order for them to grow and prosper.

What groups and publics are we talking about? Well, first of all there are the students and their families; the members of the societies, teachers and their families, press, radio, TV and other communications media; community leaders; prominent people such as those engaged in the professions, and the clergy; elected representatives of the public at large; political action groups; business leaders and above all, the provincial government.

Progressive agencies and associations realize that public relations is a necessity and not an afterthought. There are some who believe that public relations is a fringe activity, need not be considered a part of administration, and can be taken care of with little technical skill.

All the weight of evidence and experience underscore the fact that public relations must be considered a vital part of daily administration, should be handled with skill and foresight, and has to be cultivated deliberately.

In connection with the remarks made before, it would be well to take an excerpt from Roadways to Dynamic Board Leadership, by Dr. Wm. A. Kramer, secretary of schools, The Lutheran Church, Missouri Synod. These statements are contained in the 1967-68 Directory of National Union of Christian Schools. They bear repeating:

JUDGING RESULTS — "No Christian school will function successfully for any length of time unless the board of education finds ways of appraising its operation and its results. This is not the time to discuss specific tests or other instruments of measurements. But among the questions which boards have to answer are these: (1) Is the school program academically and spiritually sound? (2) Do the members of the Christian community utilize

the Christian school adequately? (3) Are parents given necessary help and counsel? (4) Is the relationship between teachers, principal, superintendent, board, and constituency what it should be? (5) Does the local Christian school community co-operate with the national or district office as it should? (6) Do the people in the larger community understand the Christian school and its objectives?"

"The board will also direct some searching questions to itself, for example: (1) Do we as a board do our work to the glory of our Lord and Saviour and in conformity with His will? (2) Do we admit pupils because they need Christian instruction or because their parents can afford to pay? (3) Do we pay our staff decent salaries? (4) Do we primarily seek to develop winning teams or good sportsmanship? (5) Are we mostly concerned about helping students reach their highest potential or about bringing acclaim to the school? (6) Are we truthful in public relations?"

"If we ask ourselves these questions, evaluation will become less a cold analytical procedure, and more a searching self-examination which may sometimes have to lead to repentance and confession. But it also becomes a Christian learning process. And that is what a Christian school is to be for all who are involved in it. As we learn, we will gain conviction, learn to stand united, and to lead with courage and success."

PUBLIC RELATIONS OBJECTIVES FOR CHRISTIAN SCHOOLS

As a result of considerable discussion with members of the various societies for Christian education in Alberta and independent research, the public relations objectives of the National Union of Christian Schools, District Eleven are defined as follows:

1. To build goodwill for the schools.
2. To gain public support and understanding.
3. To acquaint the public with

existing and new educational trends.

4. To inform all segments of society of the requirements for good citizenship.
5. To add to the reputation of the Christian schools through full reporting of the work that is being done and other progressive steps that are being taken.
6. To build sound working relationships with the news media.
7. Overcome the misunderstanding in society regarding the "segregation" and "class distinction" labels which are so often associated with non-public schools.

Religion lies more in "walk" than in "talk".

CHRON. ZIEKTEN

ala aambeien, astma, bedwat, blaaontst, bloedarm.,-zenuwzwakte, bronchitis, galsteen, -stuwing, -blaasontst., en alle andere kwalen eisen onze onschad. kruidengeneesmiddelen. De frappantste resultaten! Toezending desgewenst in blanco verpakking. Meldt Uw ziekte en klachten uitvoerig aan ons.

Voor Canada uitsluitend volle kuren (9 mnd. a \$18.00 bij vooruitbetaling).

Kruidenhuis "FLORA"

Westersingel 40, Groningen, Ned.

SUPPORT

YOUR CHURCH IN ACTION!

Christian Reformed World Relief Committee

2850 Kalamazoo Ave. S.E. Grand Rapids, U.S.A. Mich. 49508

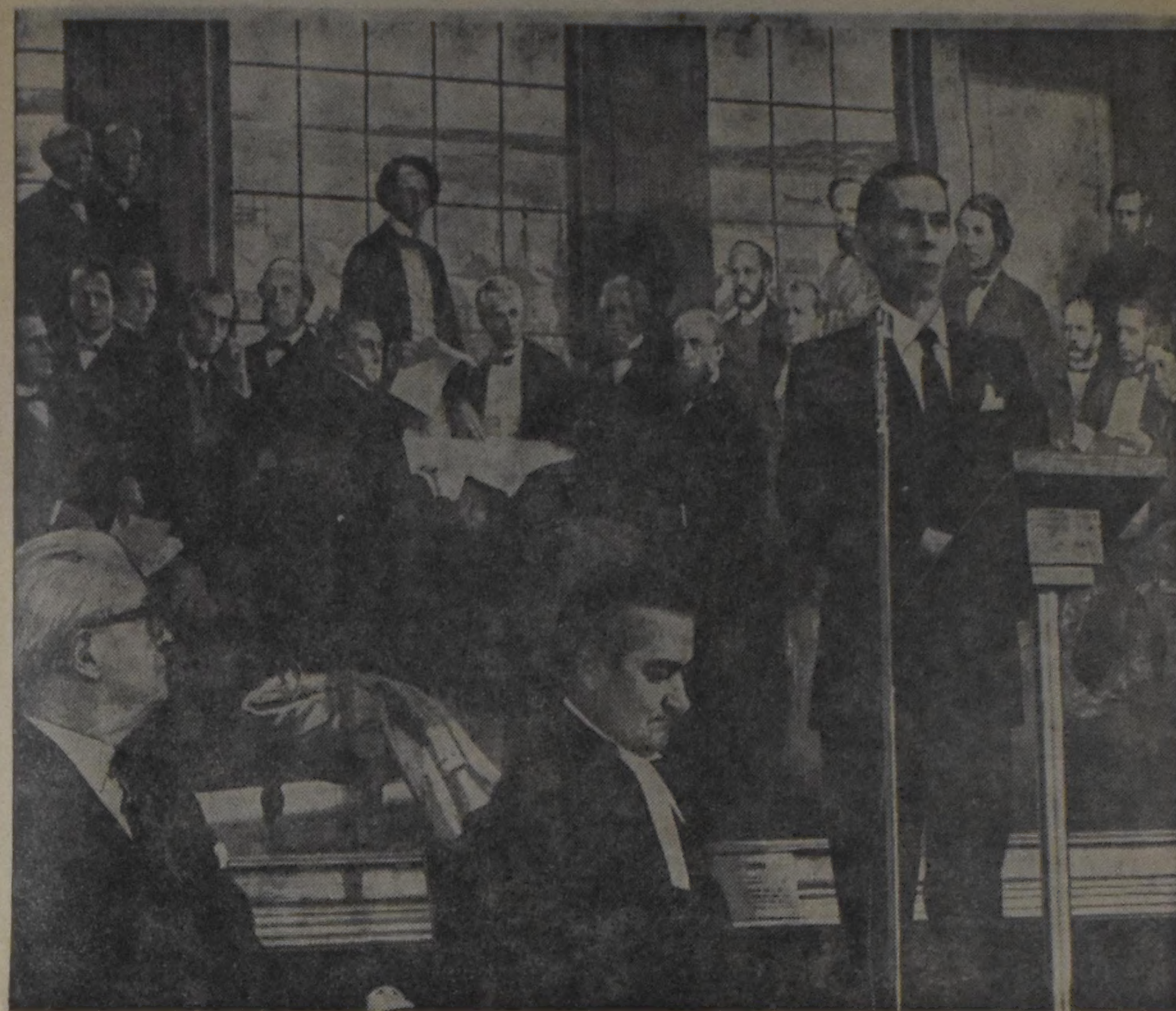


De Ruyter's Muisjes

KINDEREN ZIJN ER DOL OP

P. de Ruyter & Zn. N.V., Baarn. Hofleverancier Ao. 1860

Imported by: VAN'S Imp. Ltd. P.O. Box 826, HAMILTON, Ont.



ONTHULLING VAN "DE VADERS VAN DE CONFEDERATIE" — Op het originele schilderij, dat 53 jaar geleden tijdens een brand in de Parlementsgebouwen werd vernield, waren de mannen afgebeeld, die de conferenties in Charlottetown en Quebec hadden bijgewoond. De Toronto schilder Rex Woods (rechts) heeft er de drie, die de conferentie in Londen in 1866 hebben bijgewoond, aan toegevoegd. Het schilderij, dat in opdracht van de Confederation Life Association ter gelegenheid van het 100-jarig bestaan van Canada werd gemaakt, werd door de president de heer J. K. Macdonald aangeboden en door de voorzitter van het Lagerhuis, de heer Lucien Lamoureux (midden), onthuld.

(CP Photo)

Een bezoek aan Holland is meer waard dan een miljoen keer van Holland dromen.



Alleen al het plezier de vrolijk lachende gezichten van familieleden en bekenden weer te zien is de reis waard. U praat voor uren over de gezellige oude tijd. U heeft voldoende dat uw verlangen werkelijkheid is geworden. Bezoek Holland dit jaar.

Air Canada maakt het U gemakkelijk. We willen U zelfs indien nodig het reisgeld voorschieten. (Dat is wat we bedoelen met het "Vlieg Nu — Betaal Later Plan".)

Dit Voorjaar en Zomer kunt U Air Canada vliegen, met BOAC elke dag non-stop van Toronto naar Londen, met snelle doorverbinding naar Amsterdam.

Of U kunt per jet vliegen via Parijs of Brussel * Ook vandaar kunt U overstappen naar Uw bestemming.

En als U dit jaar niet in de gelegenheid bent naar Holland te gaan, laat dan uw naaste relaties overkomen naar Canada. Stuur hen vooruitbetaalde reisbiljetten door middel van Air Canada.

Holland is zo gemakkelijk te bereiken. Juist praat een paar minuten met uw reisbureau of Air Canada.

* vanaf dit voorjaar.

AIR CANADA

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth-announcements \$4.00
Engagement-announcements \$4.00
Marriage en-anniversaries \$6.00
Notifications of death \$5.00

"For Sale" and "Want" advertisements up to 30 words \$4.00. Every word more 15¢.

For "letters under number" 50¢ extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With joy and gratitude we announce the birth of our baby daughter, whom the Lord of life entrusted to our care

TRACEY ANN
Born February 23, 1969.
Geert & Jean Pypker.
177 Bishop Ave.,
Willowdale, Ont.

The Lord entrusted to our care our chosen son

RICHARD ERIC MIKEL
born September 10, 1968.
A brother for Renate Maryann and Nancy Wilma.
Dick and Rinie Voskamp.
February 27, 1969.
R.R. 2, Acton, Ont.

Met dank aan God en grote blijdschap geven wij kennis van de geboorte van een dochter, een zusje voor Tobey Ann:

GWENDOLYN HENRIKA
("WENDY")
March 1, 1969.
John & Dineka Van Roon,
(nee Vande Burgt).
1576 Otterby Rd.,
Mississauga, Ont.

Mr. & Mrs. J. Roseboom are pleased to announce the forthcoming marriage of their daughter

HENDRIKJE
to
Mr. DICK KOOLHAAS
The ceremony will take place on March 28, 1969 at 7:00 p.m. in the Lindsay Christian Reformed Church.
Rev. H. Numan officiating.
March 4, 1969.
Port Colborne, Ontario.

The Lord willing on March 23rd, 1969 our parents

DIRK VAN HOFFEN
and
AALTJE VAN HOFFEN,
nee VAN GELDER
hope to celebrate their 35th wedding anniversary.

Their prayer was 35 years ago with Exodus 33:15, "If thy presence go not with us, carry us not up hence". As they look back over the years they can certainly testify of His presence. We as their children and grandchildren pray that the Lord may go with them in the years they may still spend together in good health and happiness.

Ann and Gert Donkersgoed, Moorfield, Ont.
John and Irene Van Hoffen, Grimsby, Ont.
Jean and Herman Vreeman, Brandon, Man.
Ben and Frederika Van Hoffen, Brandon, Man.
Helen and Oenie Plantinga, Brandon, Man.
Richard and Ann Van Hoffen, London, Ont.
Mary and Ben VanderVeen, St. Catharines, Ont.
Jim at home.
19 grandchildren.
1329 Rosser Ave. East, Brandon, Man.

3e FRYSCHE JOUN
yn Sarnia,
21 Maert o.s.

yn'e Knights of Columbus Hall,
199 Queen St.

Dit is de útsetter fan it winter-program. De plakken binne krap (350). Op 'e tiid komme. It begjint om 8 ure. Groot forskaet fan foardrachten, sterke en sterkere stikjes. Sjonge en muzyk. Koffie mei koeke frij. Tagong ien dollar.

On Sunday, March 23, 1969 we hope to commemorate the 30th wedding anniversary of our dear parents

PETER SPOELSTRA
and
CLARA SPOELSTRA—
ELGERSMA

We thank God for the love and guidance they have given us throughout these years and pray that He will grant them many more years for each other and for us.

Their grateful children:
Wilmington, Delaware:
Betty.
Saiator Centre, Ont.:
Ray and Shirley.
Hamilton, Ont.:
Tena and Jerry.
Kingston, Ont.:
Stuart and Heidi.
Stoney Creek, Ont.:
Fred and Fran.
At home:
Paul, Ruth, Wendy,
Peter Mark.
And six grandchildren.

71 Greens Rd.,
Stoney Creek, Ont.

On Wednesday, February 19, 1969 God called Home His servant

GAUKE ZIJLSTRA,
dearly beloved husband of Tina Zylstra, 70 Parkdale Avenue, Brockville, Ont., devoted father of

Lammert & Gale of Renfrew, Ont.
Elizabeth of Brockville, Ont.
John & Johanna Buytendorp (fiancée) of Brandon, Man.
Sylvia of St. Catharines, Ont.
William of Kingston, Ont.
Joyce & Jennifer at home.

Dear grandfather of Michael & Laurie of Renfrew, Ont.
"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."

Rev. 21 verse 4.
On February 19, 1969 the Lord took into His heavenly glory, our beloved cousin and nephew

GAUKE ZYLSTRA,
"For I am persuaded that neither death nor life nor angels nor principalities nor powers nor things present nor things to come nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8:38-39

Mr. & Mrs. N. W. Veenstra, Jake & Joyce Damsma, Martin & Chris Veenstra, Betty VanderZwaag, Bill & Corrie Veenstra, Galt, Ont.

Na een langdurige ziekte nam de Heere tot Zich onze geliefde schoonzoon, zwager en oom

SIJMEN GRASMAN,
geliefde echtgenoot van Janke VanderVeen, in de ouderdom van 50 jaar.

Mr. P. VanderVeen, Leeuwarden, Holl.
Mrs. A. Nienhuis, nee VanderVeen, Brampton, Ont.
Mr. and Mrs. K. VanderVeen en kinderen, Orillia, Ont.
Miss A. VanderVeen, Leeuwarden, Holl.
Mr. and Mrs. S. VanderVeen en kinderen, Calif., U.S.A.
Mr. and Mrs. J. VanderVeen en kinderen, Leeuwarden, Holl.
Mr. H. VanderVeen, New Zealand.
Mr. Allan VanderVeen, Brampton, Ont.
Mr. and Mrs. Jack VanderVeen en kinderen, Brantford, Ont.
Brampton, Ont.

On March 5, 1969, after a very short illness, the Lord took unto Himself into His heavenly glory

DAVE VAN SCHEPEN.

The boards of the Holland Marsh Christian School will remember him for all the work he has done for the society.

May the Lord of all grace and glory, comfort and sustain the bereaved family.

The boards of Holland Marsh and Newmarket Christian School Societies.

Nurse, 45, S. Ontario, needs travel companion for summer holidays, tentatively set for July 13-Aug. 4. Plans to be made together. Write to # 3132, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

For sale:
4-BEDROOM HOUSE
in good condition, with garage. Price is suitable for students. L. Dekens, 922 Virginia S.E., Grand Rapids 6, Mich. 49506, U.S.A.

Wanted:
EXPERIENCED SALESLADY
or willing to learn, for Drygoods Store in South Western Ontario. Steady employment and pleasant working conditions. Write to # 2131, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Want to buy
DAIRY FARM
± 125 acres in S. Ontario. Brieven onder No. 2133, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Two girls (20) would like to
CORRESPOND
with young men from about 20-25. Please send picture with letter. Write to no. 2134, Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

For sale:
DELICATESSEN SHOP
located in modern-renovated building, retailing in Dutch and German products. Good clientele and excellent tourist trade. Located in Eastern Ontario town. Must be seen to be appreciated. For further information write Box 2128, % Calvinist-Contact, Station B, Hamilton, Ont.

CHR. REF. CHURCH GUELPH
Our minister is on vacation 3 - 10 - 17 and 24th of August. Any minister who is able to lead us in worship on these dates please contact T. Ferwerda, U. of G., Guelph, Ont.

MAN WANTED
to work on fruit farm and drive stake trucks. Top wages. Reply to: Robert Jagt, Box 1, Gr. 8, Oakes Rd., Grimsby, Ont. Phone 945-8110.

For Sale: 2nd hand - but brand new 6 volumes Christian Encyclopedia, complete - Dutch. Reg. price \$60. This set \$35. Ask: Speelman's Bookhouse Ltd., 10 Golfdown Dr., Rexdale, Ont.

Wanted:
GIRL OR BOY
16-18 years, for greenhouse work. Call: Galenkamp Greenhouse Ltd., 806 Vine St., St. Catharines, Ont. Phone 684-0032.

Voor een
Huis of Farm
around Hamilton
zie
Jack Bylsma
REALTOR
1607 King St. East, Hamilton, Ont
Phone LI 9-3894

Excellent opportunity for the man who is eager to build up his own business. Between Oshawa and Bowmanville on Highway 2 large modern bungalow with basement apartment, large hotwater heated **GLASS GREENHOUSE**, small barn on 2½ acre lot. Owner bought larger business. We are open for offers.

Brock Township close to Cannington, 100 acre Holstein Dairy farm, stone house, loafing barn, milking parlor, large silo, good quota, 66 head of cattle. Going concern.

For more information phone
Geo. Blyleven, Realtor
REALTOR — 623-5300
or
JOHN KUIPERS — 985-7254
R.R. 6, Bowmanville.

Interested in buying or selling a
Poultry Farm?
Broilers? Layers?

We have mortgages and contracts for buyers. Cash money for sellers. Phone or write for information.

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WILLIAM ALLAN
Real Estate Limited
REALTOR
1698 Eglinton Avenue East,
Toronto 16, Ontario.

FOR SALE:
MUSHROOM FARM

In Chatham area, consisting of good 7-room family home with two barns with a total of 6,000 square feet of growing area. One barn only six years old. Farm will be sold complete with equipment. This is a good-going business with room for expansion and a good market. Terms available. Please write or call Bert Osterbrook.

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Real Estate Limited
BROKER
R.R. #6, CHATHAM, ONTARIO
352-0558

BROILERS!
Very wide choice quota sizes, situations, prices — some completely specialized, some with cropland and buildings for cattle and/or pigs. Sample one of these "two-strings-to-your-bow" properties: 250 acres good land, loafing barns, silos, 44,000 square feet poultry space, 32,600 broiler quota, gas heat, fan ventilation, walls and ceilings fully insulated. Comfortable 3-bedroom house. Central Ontario.

... Lots of others! Talk over your ideas with
FRED BRAY
KERN Real Estate
665 James South, Hamilton
389-1381 or (home) 389-0344

CO-OPERATORS

Rising costs and higher taxes have all but relieved the burden of those who believe in an education of their choice for their children; school-societies struggle with shortages and necessary school equipment is hard to come by.

To improve this situation, Canadian Opportunity presents a plan with the initial aim that **CHRISTIAN EDUCATION** will benefit by it.

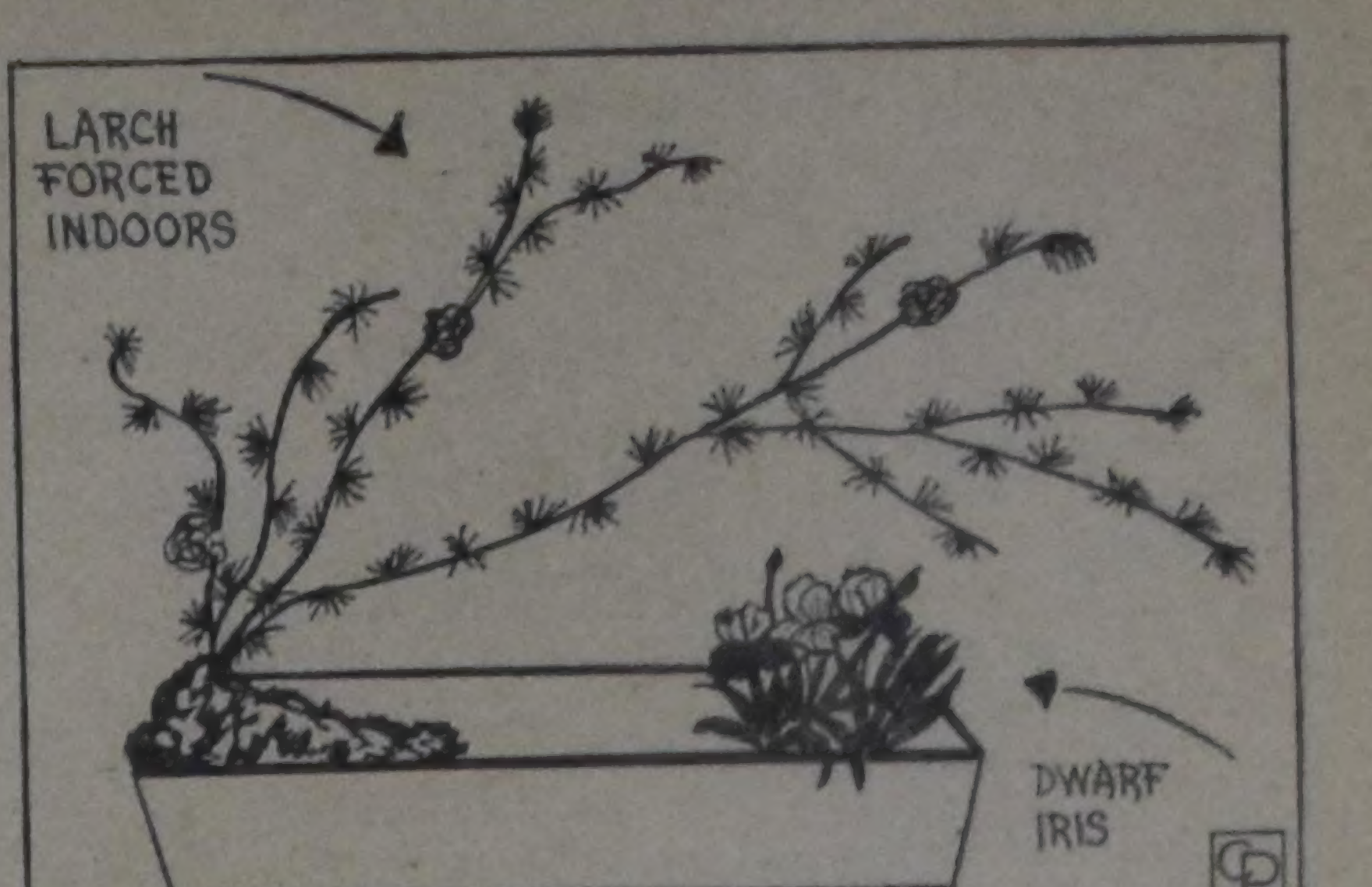
First: Those who, regardless of their present occupation, wish to increase their income on a part time basis, to cover wholly or partly the educational expenses and/or donations, may join a system which has proven to be a financial help for many. This system is based on the free enterprise idea and is dealing with products for every day use of such high quality that salesmanship it not an essential requirement.

Secondly: **DIRECT BENEFITS TO THE SCHOOLS** will be realized in a profitsharing plan. Amounts, which will be relative to the efforts of the participants, will be paid monthly by **CANADIAN OPPORTUNITY**. Expansion of this undertaking on a nation-wide scale will bring the greatest possible benefits.

Those who wish to know more about this plan are invited to send for detailed information. Please include your name, address, occupation and the school you are supporting.

Write to: "CANADIAN OPPORTUNITY"
P.O. Box 182, Station R,
TORONTO 17, Ont.

TODAY'S GARDEN-GRAPH
Reg. U. S. Patent Office



A Spring Garden, Indoors
By EDNA HALLIDAY
Distributed by Central Press Association

A SMALL garden can be created in a dish in your living room which will be a preview of spring. One may use a container which is round, square, oval, oblong, any shape in fact as long as the plant material used is proportionate and in keeping with the dish. Branches can be cut of trees or shrubs which will give height and design to this garden. Forsythia, pussywillow, peach, flowering crabapples, redbush, sauce mag-nolia, spice bush, witchhazel are a few suggestions. Larch is especially beautiful forced indoors as shown in the accompanying **GARDEN-GRAPH**.

To make this miniature garden really suggest spring, bring in a clump of violets, spring beauties or wild geraniums. Choose plants with many buds. Snowdrops, grape hyacinths or the dwarf iris, as shown, are lovely and last quite a while in bloom. Afterward they can be returned to the garden again. By cutting off the dead flowers, small violas will go on blooming for months.

To make this garden beautiful and restful do not clutter it with too much. However, weathered wood, mosses and stones can often add interest making them a tiny landscape. If figurines are used, they should be in scale and seem to belong in the garden.

Put moss or pebbles around the plants to hold the soil intact.

KIPPENFARMS
BROILERS:

24,900 sq. ft., 58 acres, 2 beste schuren, klein huis. Vraagprijs \$90,000, down \$25,000.

16,120 sq. ft., 11½ acres, nieuwe schuur, automatische voer-inrichting, groot nieuw huis. Vraagprijs \$82,500, goede hypotheek.

29,056 sq. ft., 4 acres, beste 3 verdiepingen schuur, automatische voer-inrichting, heet water verwarming, zeer goed 8 kamer huis. Vraagprijs \$110,000, aantrekkelijke regeringshypotheek aanwezig.

7,150 sq. ft., 2¼ acres, goed 6 kamer huis, beste 3 verdiepingen schuur, goede hypotheek (6%). Vraagprijs \$34,400.

Turkey Broilers:
97,800 sq. ft., 5 nieuwe schuren met nieuw huis. Contract voor 65,000, 3 x per jaar, 18 acres. Vraagprijs \$220,000. Vol automatische.

21,500 sq. ft., 1 nieuwe 2 verdiepingen schuur met goed 3 slaapkamer huis, 12 acres beplant met prima vruchtbomen. Contract aanwezig, goed inkomen. Vraagprijs \$77,500.

29,400 sq. ft., 1 kleine oude en 1 grote nieuwe schuur, nieuw 5 kamer huis. Vraagprijs \$80,000, 75 acres.

Ook enige legkippenbedrijven (moderne) en z.g.n. pullet huizen verkrijgbaar.

Voor alle bovengenoemde bedrijven geldt het volgende: 1. Dicht bij kerk en school; 2. Boeken ter inzage; 3. Aanvullende hypotheek mogelijk!

Vraag inlichtingen aan
Gerrit Otten
416 - 563-7904
BEAMSVILLE, ONT.
Rep.

ART BRUNTON
REAL ESTATE BROKER
GRIMSBY, ONT.

WANNEER ZAL 'T ZIJN?
OF IS HET GAUW EEN JUBILEUM

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

MIXED farm, 54 acres, excellent location on paved road, barn 85x26, chicken coop 40-24, other bldgs., including 5 bedroom home. \$21,500 with \$10,000 down. Harry Zomer, Welland 735-2754.

CANBORO area, 103 acres, large 9 room home, 3,500 sq. feet of glass houses, tractor, about 20 acres excellent vegetable land. Only \$5,000 down, balance one open mortgage. Clarence Posthumus, 774-4804.

GARAGE, repair shop, solid block bldg., ideal for any dealership, body shop, etc., with 2 apartments on lot 55x150, situated in the smaller town in the Niagara Peninsula. Owner retiring after 17 yrs. Asking \$38,000 with \$15,000 to \$18,000 down, balance one open mortgage. Harry Zomer, Welland 735-2754.

OVER 3½ million dollarsworth of Real Estate available for your inspection without obligation throughout the Niagara Peninsula by calling our representative Harry Zomer at Welland 735-2754 or Clarence Posthumus, Dunnville 774-4804.

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732-7517

University Scholarships of Canada

(Canadian Scene) — In an age of rising costs it is important for parents to invest today in their children's tomorrow. Or, as former Prime Minister Pearson has said of higher education, "that each Canadian should have the opportunity of developing to the full extent of his capacity is not only an ideal, it is also a means of providing for its people the material prosperity and cultural enrichment that lie within our grasp."

An increasingly popular idea in the area of higher education is University Scholarships of Canada, the "Save Now — Grow Later" program for financing a child's future university education. Without such a program, thousands of would-be Canadian university students would probably not be able to face the future with any assurance that they could afford university training when it came time for them to enroll.

What is University Scholarships of Canada? It is a co-operative trust administered by a non-profit educational organization, The International Scholarship Foundation. This foundation makes available a program especially designed to provide parents with needed funds for their children or children's university education. It is organized as a co-operative trust so that thousands of parents can join together to help each other.

More than 200 of Canada's leading educators, professional people, civic officials and business executives endorse the program. The foundation maintains a permanent office in Toronto headed by Executive Director Albert G. Watson who has had over twenty years

successful experience at the executive level in management, administration and organization.

In a recent letter to parents, P. J. McCaffery, Chairman of the Board of the foundation, said, "within a very short period of time, there has been an outstanding acceptance of the University Scholarship of Canada Program by Canadian parents from every part of the country and from a wide spectrum of vocational backgrounds. Since May of 1967, more than 20,000 children have been enrolled. It is expected that enrollments will continue to grow at a steady rate."

Official reports have established that it costs parents about \$2,000 for each year their child attends university. This includes tuition, room and board, laboratory fees, text books, etc. A modest bank savings program of only nine dollars a month for the next 16 years, even with compounded bank interest, would barely provide for one year at university. However, with University Scholarships of Canada the same nine dollars can create a university education trust fund that could cover the complete cost of a university education.

Here is how the University Scholarships of Canada Program works. Any child one day to 10 years of age is eligible for enrollment by sponsoring parents or collectively by service clubs, fraternal organizations, companies, or other interested groups. Once enrolled, an individual personally controlled scholarship savings account is opened in the child's name with a leading Canadian trust company. When

the student is ready to enter university, the total of all deposits, less a onetime and nominal enrollment fee of \$175, is returned to the subscriber. These savings provide for the costs of the student's first year at university. Meanwhile, the interest on these principal deposits accumulates along with the combined interest of all enrolled children to finance the next three university years for each successful student entering his second year.

At the start of these next three university years, each subscriber receives a scholarship cheque equal to his share of this pooled interest. Based on recent actuarial studies, this is expected to be about \$2,000 per year or a total of \$6,000 for the three years.

Under the U.S.C. program, individual scholarship savings deposits are made by mail or directly to the trust company. The amount regularly deposited is always the same and is based on the child's age at enrollment. Thus, the younger the child, the lower the deposit. The older the child, the larger the deposit although fewer deposits are made. Each subscriber donates exactly the same amount of interest from his individual scholarship savings account as the other subscribing parents.

Other features of this Scholarship Program are (a) The scholarship can be used at any degree-granting university anywhere in the world. The university's usual entrance standards and passing grades are the only requirements to secure and maintain the scholarship. (b) If a subscriber wishes

to withdraw from the Program, die before the child is ready to enter university, the scholarship amounts deposited by him will be returned, less the enrollment fee of \$175. In addition, he will receive a refund of a portion of this enrollment fee in accordance with a prescribed schedule. (c) In the event the child does not attend a university, all savings deposits are returned to the subscriber with provision made for the refund of the enrollment fee. Interest earned on the principal sum is thus made available to other students who qualify for scholarships. (d) Students who perform exceptional work during their undergraduate years will be considered for special free post-graduate scholarship awards. (e) If the sponsoring parent, who was under 45 years of age at the time of enrollment, should

Education, especially higher education, is of profound importance to the social and economic future of the country, and the gap is widening between the income earning potential of those with limited and those with higher education. University Scholarships of Canada is a practical answer to this problem.

Presbyterian-Reformed Merger To Be Decided

(Grand Rapids, Michigan) — Within the next two months the union of the Presbyterian Church, U.S. (Southern) and the Reformed Church in America will be decided. The plan was approved by the major assemblies of the two churches in 1968 and now awaits ratification by the minor bodies.

At the present time the lower assemblies (Presbyteries and Classes) are in the process of voting. A 2/3 approval is needed by the presbyteries of the southern church and a 3/4 by the classes of the Reformed. The decision in the General Synod of the Reformed Church last year was taken by slightly less than a 2/3 majority.

Zwaar verzilverde THEELEPELTJES

liggen klaar voor U als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

Deze lepel-tjes zijn in Nederland gemaakt en dragen afbeeldingen van bloemen, klederdrachten of provinciewapens.

Wilt U daarom even opgeven of U een Bloemen- Klederdracht- of Wapenlepel-tje wenst?

OF U KUNT EEN BOEK KIEZEN

Bijvoorbeeld (voor één abonnee): M. DE JONG en WIM ZAAL: BILDERDIJK; Dr. C. N. IMPETA: KERKELIJKE KAAFT VAN NEDERLAND; A. DOF: ARIE EN KATRIEN IN CANADA; J. OVERDUIN: HEL EN HEMEL IN DACHAU; M. E. VOILA: DE WEELEERWAARDE HEER; MOEILIJKE KINDEREN (verschillende schrijvers); JOHN BUNYAN: DE CHRISTENREIS; OKKE JAGER: DE HUMOR IN DE BIJBEL; ANNE DE VRIES: DE ILLEGALE WERKER; PROF. BAVINCK: HET RAADSEL VAN ONS LEVEN; Dr. KORNET: DE PINKSTERBEWEGING EN DE BIJBEL; V. D. STEEN: SPIONNAGE IN DE TWEEDE WERELDOORLOG; OOMS: DAGGELDERS; LAATMAN: SLOEBERKE SLOB.

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